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LOVE TO CHRIST THE MOTIVE OF
MISSIONS.

A Discourse,

DELIVERED BEFORE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, AT RICHMOND, VA., MAY 23, 1847; BY JAMES W. ALEXANDER; PASTOR OF THE DGANE STREET CHURCH, N. Y., AND NOW PUBLISHED AT THE REQUEST OF THE BOARD OF FOREIGN MISSIONS.

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—PHIL. ii. 11.

Placed in such circumstances, and among such hearers, a speaker may allowably assume some things, which ought to be established in an ordinary discourse. Nor would it be possible, within common limits, to discuss so great a topic, unless your indulgence should allow this course. We may, for example, presuppose your acquaintance with the context, and with the doctrinal formulas concerning the humanity and the exaltation of Christ; your belief that by Jesus God is bringing many sons and daughters unto glory; that this is done by human means, and under the great commission; and that the conversion of gentile nations falls within this scope. In other words, we ascend to our investigation from the platform of a common conviction, that the world is to be provided with the Gospel, and that to make this provision is a function of the Church. These are no longer open questions, blessed be God! But, thus agreed, we nevertheless demand something which may arouse, direct, console, and sustain us, in fulfilling this, our acknowledged vocation; and it is to afford this, that from year to year the General Assembly of our Church, in its highest court, is willing to give audience to brethren whose honour and task it must be, to stir up pure minds by way of remembrance.

If we could redeem the idea of Missions from false associations, if we could discover the deep principle from which all its actions flow, if we could find this to be nothing brought in from abroad to augment our daily piety by a new and

foreign element, but the identical source of all devotion and faith and holy living, we should forthwith rejoice in the unity and strength which would hence mark the whole system, and we should recognise with delight that the Spirit of Missions is indeed none other than the Spirit of Christ. The singleness of a great motive to the work, would give repose to our faculties, and simplicity to our aims, and would incorporate, under a comprehensive maxim, all the subordinate reasons which, separately taken, serve only to confuse and distract us. For there is no great action, of men or of communities, which may not, in some of its parts, be referred to a diversity of motives: that which is the intention of the parts, may not be the grand and ultimate purpose of the whole. To this remark no exception strikes us in the scheme of duty which convenes us here.

Christian Missions tend to multiform good ends, and each of these is a separate argument and motive. Thus they inform the intellect, and enlarge the knowledge; they civilize and refine; they rescue from temporal evil, and they save the soul. Yet all these are but subsidiary to one grand intention, which is the *glory of Messiah in his kingly power over redeemed sinners*, as his satisfying recompense; and holy affection reaches forward, to accomplish by this means the mighty yearnings of an incarnate God, who is at the same time the Husband of His elect and loving Church. So that the subjection of man to our Redeemer, as the reward which He claims and waits for, is a result which true piety craves, with immeasurable love, and inexpressible longing. To present which truth, not so much by proof, as in amplification, is our purpose, when we lay before you the proposition, *that the great motive to Christian Missions is personal love to the Lord Jesus, manifested in the desire and expectation of his reign over converted sinners.*

The text indeed is far wider than our subject. It comprehends an exaltation before which we see the bowing and adoring hierarchies of heaven, and he who has grace to preach among the gentiles the unsearchable riches of Christ, reveals

that by which unto principalities and powers in heavenly places, is made known by the church the manifold wisdom of God. And yet the great reward of the cross is in those who are saved by it, for which reason we may properly limit our views to such kingship of the Son as has for its object the chosen people, which is His body, without which His glory were incomplete; the fulness of Him that filleth all in all.

What is true religion? Not fear—not submission—not benevolence—not regard for being in general—not philanthropy—great and essential as some or all of these may be—but LOVE TO CHRIST. Away with those schemes of self-conversion which bring sinners to the feet of an absolute Jehovah, and command him to *submit*, without a Mediator! Love to the person of Immanuel, God manifest in the flesh, a dying, reigning Saviour, is the mark and criterion of all the family in heaven and earth. It is the soul going out, as we know from lesser loves that souls *can* go out, to a personal God—to God in our nature; to a mediating Surety, both God and man; to “Jesus Christ the Lord:” and the sentence upon him who loves not thus, is Anathema Maranatha. “Lovest thou me? Feed my sheep!” Here is the token of the missionary host; and the missionary spirit, whether in childhood or age, in the pastor or the apostle, looks up, from the cross and the sepulchre, to the crown and the second-coming; and sighs forth its expectant longing, and says to the Bridegroom, Priest, and Sovereign, “Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee forever.” “Gird thy sword upon thy thigh, O most Mighty; thy throne, O God, is for ever and ever!” The individual, and the church, glow with an unspeakable desire for the universal acknowledgment, that *Jesus Christ is Lord*.

I. *It is a sentiment flowing from the covenant of grace.* The term carries us far back. It is not time, but eternity. There are no worlds. Time has not yet begun. There are no creatures. The fountain of Godhead flows into itself. The infinite, primeval, eternal harmony, expresses itself in covenant. Creatures, as yet, exist only in the divine Idea. The elect Church is not, except prospectively in the person of the Eternal Son. In foresight of the events of grace, He covenants for his people; to stand for them; to take humanity for them; to obey, to die, to rise, to reign, to triumph for them. For his body, church, and spouse, being ready, as afterwards written in the volume of the book, to endure the wrath of God, He looks down to their gathering, from among all nations, and through the lapse of all centuries. Here is the mystery of his will, according to his good pleasure, which he hath purposed in himself: “In whom we have obtained an inheritance, being prede-

tinated, according to the purpose of him who worketh all things after counsel of his own will; the mystery, which from the beginning of the world hath been *hid in God*.” The salvation of men, in all nations, is that which shall bring glory to the Son; and the covenant of eternal wisdom is the awful, hidden, but capacious source of the Gospel, and the mission of love.

II. *It is a sentiment flowing from the system of mediatorial preparation.* What is the world, but a stage prepared for this high action? What is history, but the gradual procession of these marvels, through the patriarchal, Mosaic, regal, and prophetic periods, up to the fulness of time when the Desire of all Nations should come? The incarnation and the cross were not expedients, summoned to meet an emergency, but critical epochs, foreseen and foreshadowed, in Eden, in the blood of Abel, in the bow of Noah; in every altar, chalice, hyssop-branch, and victim; by seers, and psalmists, and prophets. The hemming in of grace within narrow temple walls, was but the temporary and designed gathering, in the reservoir, of that fountain which was to run over the laver’s brim, flood the pavement of holy courts, break over the eastern threshold, and swell into mighty waters, to the ancles, to the knees, to the loins, to the depth to swim in, a river which could not be passed over. A thousand voices of prophecy foretold Him who was to preach peace to them which were afar off—the Gentiles—and to them which were nigh—the Jews. As the long ceremonial night wore away, and the theocratic starlight grew dimmer, and the dayspring of the Gospel was on the mountains, the desire and expectation waxed more intense, till the hour when lingering saints could say, “Now, now, lettest thou thy servant depart in peace, for mine eyes have beheld thy salvation.” The mighty maze found its clew in the hand of Him who had “*prepared* it before all people; a light to lighten the Gentiles, and the glory of his people Israel.” The publication of this by missionary or apostle, is the GOSPEL, and is but the carrying onward of a desire and expectation that wrought in the womb of ages.

III. *It is a sentiment flowing from the Cross.* To you, my brethren, I will not seek to prove, that we here touch the sun of the system, the centre of all gracious converging lines. Here the first infant faith opens its vision; here the latest gaze of the dying saint lingers; here the holiness of every single believer gathers daily forces; here the Gospel-messengers, to Jew and Gentile, find motive and support. It is equally the fountain of power to private graces, and the propelling organ of a dispersing church. The breaking of Christ’s body on the tree, was the sacrifice of the bridegroom for the bride; love of infinite dimensions; passing knowledge; sure of its reward; mighty in its consummation.

"Set me as a seal upon thy heart, for love is strong as death, jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame: many waters cannot quench love, neither can the floods drown it." To behold this love, and the things therein freely given us of God, is *faith*, is eternal life: but it is also the prime motive to all individual effort, and to all the sacrifice and warfare of the church. Faith looks down into the humiliation, and up to the reward.

The missionary sentiment connects itself with the cross and passion of our Lord, and thus with the prime motive in all individual effort, and all the piety of the church. The humiliation was a valley leading to sublime reward; the "brook in the way" to triumph and a reign. And whatever made those humblings and those torments desirable to the Son, as the means of mediatorial glory, may well make their *reward* an object of intense desire. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is the *Son of man glorified*," said the Lord, at the very threshold of his amazing trial. With the almost insufferable cup of vicarious penalty and judicial wrath at his lips; when all that was human sank into grief, and all that was divine was needed to sustain, Jesus said, "Nevertheless not my will, but thine be done." That event is past, as history; it yet abides in sacramental memorial, and therein we do show forth the Lord's death *till he come*, till the accomplishment of the covenantal reward. For if God hath highly exalted him, it is because he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became *obedient to death*, even the death of the cross." This is the glorious reason of his royal conquests, the condition of that covenant which enjoined the death of the head for the members. When his soul shall make an offering for sin, he shall see his seed, he shall prolong his days; he shall see of his travail; he shall take the victor's spoil; *because* he poured forth his soul unto death. This he felt when, amidst the last pulsations of his heart, he cried, while the vail was rent, and the typical propitiatory was discovered, **IT IS FINISHED!** And thus the same object which fastens the adoring, loving gaze of every believing sinner, in the critical moment of his history, becomes the grand argument for the desire and expectation which we affirm; and so the missionary hope and purpose draw their very life from the blood of Gethsemane and Golgotha: What may we not expect from such a *sub-mission!*

And that which we thus expect, shall assuredly take place. "I, if I be lifted up, will draw all men unto me." As surely as the Son is crucified, so surely shall the missionary consummation ensue.

IV. It is a sentiment flowing from the *ordained progress of Christ's Church*. The elect shall infallibly be gathered. The Redeemer who died shall see his seed. But, not all at once; there is progress. For divine Almighty Providence sees fit to break its awful seals with such sovereign delay, and to unroll its mystic web with such degrees, as chafe the impatience of ephemeral creatures, who wait not His time, and forget the stately succession of "evening and morning" in the work of creation. But He shall take his crown no less infallibly, rich with multiplying gems of nations. He shall come down like rain upon the mown grass; as showers that water the earth. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. The church, thus augmented, shall not be discouraged by smallness of beginnings in her missionary work. Though the seed be scanty, the harvest of souls, (so surely as the Lord liveth, and so surely as Christ died,) shall wave like a forest. There shall be a handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon. All the prognostics of prophecy combine to make one great vision of future, certain glory. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Such is Christ's gradual conduct of his work, and such its bearing on the missionary sentiment.

Faith unmasks the falsehood, that Christianity is not in progress. All existing Christianity, and all the souls redeemed since the Advent, are tokens of this progress. All the true civilization, science, and philanthropy, even of infidel reformers, are but so many borrowed reflections of this light, and monuments of this advance. Christ has never said, indeed, to our globe, that midnight shall, without an interval, give place to noon; yet all is not dark. In some tracts there is day-break, and in some the blush of sunrise. There are, blessed be God, some lands not wholly destitute of virtue, civilization, and liberty: we know what has wrought the change, and we mark the tendency towards the full blessing of our text.

There is an island in the North-Atlantic, by no means the largest on the earth: Two thousand years ago, it was peopled by savages, naked and painted, or clad in skins; as wild, and as ferocious, as the tawny hordes, whose prince, in the days of our fathers, ruled yonder, on these waters of Powhatan. They were idolaters, and their orgies were bloody and appalling. There were no arts, letters, commerce, or advancement. Look at the same islands, after twenty centuries: thronged with an ever-increasing population, it is the happiest land of the old world. If there are refinements of literature, if there are wonders of useful art, if

there are poetry and eloquence, if there are adventurous flights of science, if there are statesmanship and commerce, these exist there in their highest glory. It is a land of civilization and increasing freedom: it is the land of our fathers!

Now pause and ask, What has peopled these wastes, and pushed the tide of population even to the wintry coast of the inhospitable North? What has reared cities, and impelled the wheels of a thousand manufactures, and decked the earth with an agriculture unsurpassed among men?—The love of Christ. What has scattered schools, from town to town, and hamlet to hamlet, and founded universities, which, in spite of sectarian narrowness, are yet the pride of human learning?—The love of Christ. What has exchanged the misrule of Celtic chieftainship, and the feuds of warring tribes, for rational government and balanced concord?—The love of Christ. What has sent colonies, to become greater and happier and freer nations, in a late undiscovered hemisphere?—The love of Christ. Yes, my brethren, the blessing has overflowed to many kingdoms, by means of societies, charities, and missions: from which our own land has derived example and impulse.

The same progress has been observed, to a certain extent, in other nations; and to the precise extent, in which the grand motive, which is our theme, has been operative. Name the spot in Europe where honour, morality, and happiness prevail, and you will name what was, not many centuries ago, a seat of heathenism. The peaceful and cultivated states of Protestant Germany, occupy the grounds once covered by overshadowing forests, from which issued the blue-eyed, fair-haired, brawny tribes, whose rudeness and valour are noted by Cæsar and Tacitus. Nor has this sacred agency lost its power. Our own days, almost our own eyes, have beheld the sunny isles of the Pacific, in two of their principal groups, first, lying in the voluptuous lap of an abominable idolatry, and then, by this mission of love, awakened to freedom and the Gospel. In lesser, but glorious instances, various posts have been so visited by the gracious influences of the Holy Ghost, as to show numerous conversions, agreeing, in every essential, with those of the apostolic times. Here is a progress which earthly propagandism cannot emulate. The Owenite, the Fourierite, and the St. Simonian, take good heed to lay their crazy foundations only where they can feel beneath them the solid rock of Christianity. They have sent no martyrs to the Gentiles. Is it not manifest, that what the world needs, and waits for, in order to a reconstruction of society, is the doctrine of the New Testament, and of the Cross of Christ, with the Holy Ghost sent down from heaven? And, in the review of such things, do not desire and expectation, daughters of love, break into the exclamation, "Make haste, my

Beloved, and be thou like to a roe, or to a young hart upon the mountains of spices!"

V. *It is a sentiment of loyalty to our King.* How great would be the movement, if the united Church could be seen advancing, as a sacramental array, "for Christ's crown and covenant," to set the diadem of all dominion on the head that was once beset with thorns, and to exalt to his declarative glory and headship that Lord Jesus, who is king by eternal sonship and inheritance; king by regal session at the right hand of power; king by spiritual sway and progressive conquest; and shortly to be king by the acclamation of loving and ransomed souls in earth and heaven. How will it redeem the work from all that is sordid, narrow, and temporal, when the universal host shall go forward, with the lofty enthusiasm of liberty chastened by the loyalty of homage; counting the success, not so much by the arithmetic of numerical increase, or the statistics of professing names, as by the acquisition for Christ, and by Christ, of that kingdom foreordained before the foundation of the world, longed for by the patriarchal saints, pointed out by meeting lines of prophecy, purchased by mediatorial humbling, agony, and blood, and going on to consummation in the bringing of many sons and daughters to glory. Then shall appear the concord between the loyalty of the individual believer, and the loyalty of the contending Church; between the personal persuasion of each heart, that the Head of every man is Christ, and the catholic persuasion of the missionary Church, that this same Jesus is both Lord and Christ. Rapid shall be the progress of the militant body, when, as good soldiers of Jesus Christ, each one shall, first, singly, yield himself to Immanuel, bearing in his body the marks of the Lord Jesus, and then, the combining array shall go forward after the ark of the covenant, and the pillar of cloud. Then shall the present narrow limits of Christendom be overpassed, as landmarks are obliterated by the spring flood, when the inward propulsion of the mass, yearning with Pentecostal throes for the honour of Jesus, shall cause it to pour over the surrounding tracts of heathenism, and flow from the river to the ends of the earth. The battle is the Lord's. The voice of thousands is for his exaltation. The camp of Israel is in motion. The victory is unwonted. The bloodless conquest is by soldiers who follow a rightful sovereign. The Lord his God is with him, and the shout of a king is among them.

So long as we lie still in an unchristian lukewarmness, of which we may be shamed by every demonstration of ardour and self-devotion on the part of worldly patriots, and common warfare, it is no wonder that the host moves heavily. So long as we seek impulse from vulgar reckonings, of moneys laid out, of men commissioned, of services rendered, of posts occupied, and even of converts registered; so long as our organiza-

tion and effort in this or that district of the communion, proceed in the routine of a mercantile and almost compulsory scheming and disbursement, so long we may look in vain for heroic achievement. Such deeds are not wrought in cold blood. There may indeed be a false and evanescent transport, and a romantic rapture, in the churches at home, or in the missionary on his voyage—coloured mists which shall be dissipated by the first gust of persecution: but we are slow to believe that man, Christian man, is pure intellect, or imperative conscience. There is, in the sanctified bosom, not principle or conviction merely, but a heart, a human throbbing heart, vital with the resistless pulse of emotion, palpitating with the power of holy passion, and driving its tides of life through every artery, to the remotest member: and if this central engine is ever to be in play, it may well be in the cause of the sovereign headship of Him who is the object of affections such as no earthly, temporal motive can command; the softest, tenderest, most growing, mightiest aspirations of a soul in progress, under the spirit of God. The very mockeries of counterfeit romance, knighthood, and war, evince that man's powers were never made for apathy; that the swell of the ocean within belongs to its nature, and that humanity, as renewed in the individual, and in the body collective, is immensely capacious of a true excitement. If we may surmise aught of the future glory of man, it is this. Not more truly does the removal of atmospheric pressure release the imprisoned gas, thenceforward to expand by its immeasurable elasticity, than does the emancipated soul diffuse itself into higher desires, and more commanding love. It is true even here; true of the man, singly, and true of man in association. It is proved by every great epoch of history, by every convulsive movement of nations, in conquest, emigration, colony, and revolution; by every invasion and irruption; by every change of dynasty and religion; by every chivalrous passage, and every crusade; by every expansion of national or associate feeling, in commerce or in philosophy. In each, in all, there is enthusiasm; and we will not concede to the icy utilitarians of the church, that her glorious destiny of triumph is to be reached with the measured tread of a phlegmatic battalion on parade, or that her King is to be carried to his throne with all the dead form of an outworn earthly court. For this were to surrender whatever is generous in the play of higher feeling, to be exhausted on falsehood, error, and vice, and to pursue the most ennobling of all human ends with quiet indifference, and unmanly caution. The children of this world are wiser. The Man of Sin is wiser. A vital circulation, however false, flows through the veins of Popery. The men of Rome are animated. Her mighty Babel, though yet to be destroyed, and though

towering towards a heaven that shall confound her labours and blast her walls, is not carried up coldly, or in sleep. She caresses the imagination, and inflames the heart. She deals with man as susceptible of enthusiastic impulse, and of that specific impulse which is our theme, to wit, the spirit of loyalty. She also has a monarchy, though false, tyrannous, and God-denying; she also has subjects, who are taught to love to burn, to sacrifice, and to die. Think you that the Jesuit missionary, who compasses sea and land to leave the mark of the beast on the native of Paraguay or Tahiti, does this in seeming only? that the Xaviers and Loyolas were only actors of a part, simulating a zeal they never felt? A hundred martyrdoms forbid the absurd presumption. Nay, firmness there is, even to the death; and loyalty to a power which can never lessen its incantations, till the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. In popery there is *submission to a king*; a king who has his foot on the necks of princes; a king in the house of God, showing himself that he is God. And herein this master-piece of Satan avails itself of a great principle and capacity of our common nature, even that of loyalty. Now we shall never prevail over the adversary by denying this tendency of universal manhood, or by stripping humanity of all affections converging toward a living Head and Lord, but by restoring this very principle to its just place, by vindicating its consistency with civil freedom, by driving the usurper from Christ's seat, and by coming as men, as disciples, and as a church, to the feet of our liege Lord, and doing homage to him whom we have sworn to obey. The facility with which this temper is caught in human things, shows how truly it belongs to man. The propensity of man to cling in filial and half-adoring love and reverence on a human leader, which has been manifested under absolute princes—the Charlemagnes, the Charleses, and the Napoleons—was, though a misplaced, a generous passion: the idolatry consisted in its fastening on a wrong object. Only once has the world seen a pure visible theocracy. "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our King." With what offended dignity does Samuel the Seer avert his face, from the nation which desires another king. With what pathetic majesty does Samuel's God say, "They have not rejected thee!" Yet, with what characteristically Hebrew attachment, did "the many thousands of Israel" go after successive princes—Saul—David—Solomon. They were even carried away with zeal for the type. True kingship was yet to come: "I see Him, but not now!" It was not long before there was neither temple nor throne in Israel. And as all proper priesthood is gone, (though its shadow remains,) so all royalty is gone, (though its shadow re-

mains,) and the way is nowhere more cleared than in a free commonwealth, for the inauguration of Him, who is "a Priest on his throne." The freer we are from human dominion, the freer are we to avow our true allegiance. It is to an unseen Lord, who shall reign more and more visibly. It is a rage of impious licentiousness which rushes to the other extreme, and, as in France, decrees that there is no immortality. But even should every human monarchy be brought low, the people of God, from the vast plain of a rational freedom, might all the more freely look heavenward, and all the more loyally bow the knee to Him whose right it is: unto Him shall be the gathering of the people.

VI. It is a sentiment *flowing from the very object which God employs in attaining the end.* The truth which moves the missionary church, moves the repentant soul. This was wonderfully revealed to the Moravians. By gradual experience these good brethren learned the power of love. The incident is famous, and has been cited hundreds of times.* The Greenland missionaries, like many other teachers, had dwelt long on the outworks of natural religion. They had spoken much about God, about Creation, about duties. It was in June, 1738, while JOHN BECK was employed on a translation of the Gospels, that some of the savages requested to hear portions read from the book. Hitherto, these people, used to perils, and accustomed to drive the canoe among islands of ice, and to spear the seal at hazard of their lives, had laughed at the effeminate strangers, who (as they said) were all day "poring over marks on a leaf, or scratching with a feather." BECK told them of the fall, and of heaven and hell. He told them that the Creator was merciful, and hinted at the awful mystery of incarnation. "And now," said he, "we must believe in Him, if we would be saved." A sudden impulse from the Holy One led this brother hereupon to give a lively picture of the agony and passion of the Lord. He read to them of Gethsemane and Golgotha. It was just then that the Greenlander KAJARNAK stepped up to the table, and said, with an earnest and touching voice, "How was that? Tell me that once more, for I would fain be saved, too!" "These words," says the missionary, (for I love to use his very language,) "the like of which I had never heard from a Greenlander before, thrilled through my frame, and melted my heart to such a degree, that tears ran down my cheeks, while I gave them an account of the Lord's life and death, and the whole counsel of

God concerning our salvation." Other brethren came in, other savages joined in the inquiry. Some laid their hands on their mouths in astonishment, while some stole away; but many staid, much agitated, and desired to know how to pray. Here was the first clear ray of Gospel-morning that broke in on the Arctic night. It was the dawn of a great principle. Henceforward a bleeding, dying Saviour was, and continues to be, the badge of these missions. Their maxim became this, *to begin with the Gospel; to begin with Christ; to tell even Greenland savages (as Crantz says) of "Christ's buying and winning them with his own precious blood, and with his innocent suffering and dying."* And he adds: "In all our sermons, catechisings, and conversations, the chief theme is the living knowledge of Jesus Christ, as crucified for our sins; and from this source every other truth is deduced."

Hear the same, confirmed by our first Presbyterian missionary, one hundred years ago. August 3, 1745, Crossweeksung, New Jersey: "I preached," says DAVID BRAINERD, in reference to his Indians, "with some view to Rev. xxii. 17, *And whosoever will, &c.* The Lord, I am persuaded, enabled me, in a manner somewhat uncommon, to set before them the Lord Jesus Christ, *as a kind and complete Saviour*, inviting distressed and perishing sinners to accept everlasting mercy. There were above twenty adult persons present, and not above two that I could see with dry eyes." And again: "When I was favoured with any special freedom in discussing of the ability and willingness of Christ to save sinners, and the need in which they stood of such a Saviour, there was then the greatest appearance of Divine power in awakening numbers of secure souls." And still more to the point: "I had sometimes, formerly, in reading the apostle's discourse to Cornelius, wondered to see him so quickly introduce the Lord Jesus Christ into his sermon, and so entirely dwell upon him throughout the whole of it, observing him in this to differ very widely from many of our modern preachers; but latterly this has not seemed strange, hence Christ has appeared to me to be the substance of the Gospel, and the centre in which the several lines meet." This same cross, my brethren, which draws the faith of the Gentiles, exalts the desire and expectation of the missionary church; and thus the sentiment which should urge us onward, is the same which first united us to our Head.

I have not dared to open the scroll of prophecy, though filled with characters belonging to our topic. That broad light which is thrown upon the future of the Church, encourages and exalts our hope. Standing on the coast, and looking out to the sails which speck the distant

* This event is made the entire theme of a great sermon of the Rev. Adolphe Monod, D.D., on the text, "God is Love." Our statement of it, however, is abridged from Holmes's "Historical Sketches of the Missions of the United Brethren," London, 1827, pp. 25 et seq.

horizon, we may exclaim, "Who are these that fly as a cloud, and as the doves to their windows: surely the isles shall wait for me, and the ships of Tarshish, first, to bring my sons from afar!" And we shall one day cry, "*All Israel shall be saved*, as it is written, There shall come out of Sion the Deliverer!" To this Deliverer, the whole missionary work is a tribute of love. Towards this one throne, should be gathered the affections of every church, every missionary, and every donor. And the time is short, for the work shall end in victory: and mark who triumphs: "After this I beheld, and lo, a great multitude, which no man can number, out of all kindreds and people and tongues, stood before the LAMB, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and *unto the LAMB!*" Before this comes, the Church on earth, and every organized part of it, severally, shall rise to a love which may swell this song and chorus of heaven, to that divine name which is sacrificial and atoning—to the LAMB. Our time for this is short. We shall never all meet again. "Our fathers, where are they?" Standing here, among the churches where I received my call to the ministry, and among my fathers' sepulchres, I may be suffered for a moment, (omitting great men whom I have not seen,) to pronounce the names of Turner, Mitchell, Lacy, Hoge, Lyle, Speece, and Baxter. Every motive of individual relation would urge me to dilate on such a theme: "Thine own friend, and thy father's friend, forget thou not." Each of these was a good soldier, in a true missionary work. But time and strength do not suffice.

Those who are gone admitted the claim of Christ's crown on us as a church. One of them, especially, has left us his testimony. Consider, reverend brethren, these words, of date March 4, 1831, words suggested to this Court of Jesus Christ. "In the judgment of this General Assembly, one of the principal objects of the institution of the Church, by Jesus Christ, was, not so much the salvation of individual Christians—for, 'whosoever believeth shall be saved'—as the communication of the blessing of the Gospel to the destitute, with the efficiency of united effort." "The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of said society, and bound to do all in his power for the accomplishment of this object."*

* It is hardly necessary to say, that this is an extract from a paper dictated by the late Rev. John H. Rice, D. D., shortly before his death, as an overture to the General Assembly. Dr. Rice was the first pastor of the Presbyterian Church, within which the Assembly was meeting, in 1847. See Maxwell's Life of Rice, p. 368.

Do you, beloved brethren, recognise the voice? It is one to which you, of this city and church, were long familiar. Are not these the dying words of that venerable servant of Christ, whose memorial-tablet is here in our sight?

Following the footsteps of those who by faith and patience inherit the promises, let us unite in breathings after the accomplishment of the great promise of the Church, saying, *Come, Lord Jesus, come quickly.*

India: Hindiana Mission.

THE PRESENT STATE AND PROSPECTS OF THE MISSIONARY WORK IN INDIA.

BY THE REV. JESSE M. JAMIESON.

Concluded from page 343.

The Hindus are emphatically a *devotional* people, in their own way, and are as anxious to be saved as most men are in Christian countries. With them, religion, in some shape or other, mixes in all the ordinary concerns of life; and no one is ashamed of his religion.

While bathing, a ceremony which has to be performed every day, and usually in public, they repeat their prayers; and so well adapted are the gesticulations used to washing, both the body and the apparel, that by the time they have finished their devotions, the whole external man has undergone a complete renovation, and no time has been lost.

They are also *liberal*. They contribute largely for the support of the priests, and idolatry. There is an image of the goddess *Kali* in Calcutta, in the worship of which, it is said, twenty-five hundred thousand dollars are expended annually. And this is the goddess of thieves, and robbers, and murderers. This is perhaps more than all the denominations of Christians in America give annually for the support of Missions. They erect splendid temples for their deities, some of which cost millions of dollars, and it is not unusual for poor laboring men to give two or three months labour, and find themselves, in the building of these temples.

To these places of worship, hundreds, and sometimes thousands, may be seen wending their way, an hour before daylight, to attend to their morning devotions, and to make offerings to their idols. Some with a few flowers, or coppers, and some with a little wheat in their hands, and others with milk in small brass vessels, proceed to the altar, and place them before

The writer will doubtless be pardoned, for abridging this part of his work, by omitting some passages which were there delivered, but which, from their local bearing, would have less interest for the reader.

the idol. Others offer more costly sacrifices, as buffaloes, and goats. The heads of these animals are struck off, and presented to the god, and the blood sprinkled upon it.

The priests of the temples claim all these offerings after the idols are satisfied with them, and to induce the people to attend to these rites, they frequently read obscene stories of their gods from their sacred books, and this is all the instruction the worshippers receive. They have no public preaching, or exposition of their doctrines in their temples—no assembling of themselves together for prayer—no high priest, setting them a perfect example, and exhibiting all the Christian graces—no Jesus, holy, harmless, undefiled, and separate from sinners.

On the contrary, even their sacred rites consist in debauchery, cunning, and falsehood.—Their gods committed all manner of sins, and hence it becomes a virtue for them to imitate their examples. This is an important part of their religion, and enters largely into the services of the temples. I once visited a temple in the interior of the Himalaya Mountains, dedicated to Raj-Raj-Ishwari—the goddess of *prostitutes*. To her hundreds of young females [are dedicated annually, and sent to supply the temples on the plains.

The Brahmans hold to the belief, that man is entirely material, and attribute all action to God, who resides in him. Man is the chariot, and God the charioteer. It is He who speaks within him, and He who wills. The satisfying of their desires is the gratifying of His. Hence they deny all accountability, and give themselves up to the commission of iniquity. Such being the debasing, corrupting influence of their religion, the *moral state* of the people is most deplorable. Over them the dreariness of moral desolation reigns in all its horrors. But the Hindu, religious as he is, has no love for truth. Nay, he “loveth and maketh a lie.” He cares not if his religion be true, or false, and when the falsity of it is exposed, he simply replies, it is the religion of his forefathers, and he cannot forsake it. If they have gone to hell, he wishes to follow them—he could not be happy separate from them.

He has no correct idea of sin, or holiness.—The greatest sin he commits is taking the lives of insects, as he treads them under his feet in walking, or in ploughing the ground, and cutting grass. This seems to disturb his conscience more than that of falsehood, theft, and sensuality. *Holiness* is a quality never attributed to any of the Hindu gods. And rich as the Sanscrit language is, it does not contain a single word which conveys the true signification of holiness. *Dhruvur*, the term which comes the nearest it, simply means honest, upright.

The Hindus have no adequate conception of

heaven, or hell. They have words, as *Naraka*, and *Sworg*, which seem to express an idea of such places; but when we investigate the meaning of these words, we find to be saved is to be absorbed in the deity—to lose all identity, and all consciousness. They have four degrees of salvation, viz; proximity to God, assimilation, unity, and absorption. To be lost, or to suffer in *Naraka*, is to undergo a number of transmigrations—to be born an unclean animal, as a cat, a dog, or a reptile.

But ignorant of the truth as the Hindus are, they are far from being satisfied with their religion.

Conscience, faithful to her trust, harrasses them with fearful forebodings of coming vengeance. Hence they resort to penances, and self-tortures the most appalling ever invented, to appease their angry and revengeful gods.

They climb the unparalleled heights of the Himalayas, and penetrate the everlasting snows to make an offering to *Budrinath*, who sits enthroned amid mountains of ice, and awful solitude.

They traverse the burning plains, and sandy deserts, and fatal jungles of Hindustan, for thousands of miles, measuring their way through mud and water by the length of their bodies, to bathe in some sacred stream, with the vain hope of washing away their sins; or obeholding the car of *Jugernath*. They stretch themselves on planks pierced with sharp iron spikes, and there lie till the blood oozes from almost every pore. They suspend themselves from large iron hooks, thrust through the muscles of the back, and there hang until life is sometimes extinct. They pierce their tongues with spears, and are led about, for hours, by the inserted weapons. They thrust bamboos, some eight feet in length, and an inch in diameter through their sides, and thus walk about for the amusement of their equally infatuated beholders. And yet after undergoing all these modes of torture, I have heard them exclaim—“We have no peace,—we have not yet found God,—where is He, that we may find Him?”

Could I, *Christians*, marshal the millions of India, and pass them in review before you, as they hasten on from earth to eternity, unblest, unsanctified, unsaved, what a *thrill* of sympathy would run through every bosom! How would your hearts and hands be opened for their relief! What sum would you not give for their rescue? But a worse destiny awaits the benighted Hindu than any of his cruel rites. For him the funeral pile of hell is lighted up—the torch is applied, and if the word of God be true, thousands of them are daily passing into it. Here then is a legitimate field for your sympathies, liberality, and labour too. You have a remedy for this wide-spread evil. You have the Gospel of our Lord, which is for the healing of the nations.

It was *this* that inclined many of the devoted Jews, in the days of the apostles, to flock around the standard of their long-expected Messiah—that shed its benign influence on many a Roman citizen, and sweetly constrained them to unite themselves with the followers of Jesus. It was *this* that entered the British Isles, enlightened the dark minds of our forefathers, melted their hard hearts, and kindled in them the flame of spiritual life. It is *this* that will chase away the more than Egyptian darkness which envelopes India, and pour the light of heaven into its moral wastes. It is *this* that will break asunder the chains of caste, and let the captive Hindu go free. Already the dawn of a glorious day is breaking forth in the east. That dense, dark cloud, which has for so many years hovered over India, is fringed with celestial light. Amid the troubled night of ages, which rests upon that land, like a moral incubus, is seen a star in the horizon—it is the star of Bethlehem—it is on the ascendant, and to it the eyes of millions are being directed, and it will lead them to Jesus. There is a general expectation in the east, that Christianity is about to take the place of heathenism, and that the kingdom of the Messiah is to triumph over the now sterile wastes of ignorance and superstition. In the providence of God, the whole of India is being opened up for the spread of the gospel. British power has been established over the almost entire country; and the Christian missionary goes forth protected, and often encouraged and animated in his work by the governing authorities of the country. Heralds of the gospel, from England, and America, and Germany, and Switzerland, are now traversing the plains and mountains of India, and preaching Christ crucified to her benighted sons and daughters; and many of them are exchanging the *Trident of Shiva* for the cross of Christ. Light is coming in contact with darkness.—Light is arising from the distribution and reading of the word of God. It has been translated into all the languages of India, and circulated far and wide. It is being read and admired by Brahmins and Moulavis, and compared with the *Shastres* of the Hindus, and the *Koran* of the Mussalman. “Where the Word of God entereth, it giveth light.” Let it be circulated and read, and darkness will be dispelled like the cloud which rolls up the mountain side before the rising sun. Light is arising from the preaching of the gospel, and the distribution of tracts. These are finding their way into the secret places of Hinduism, where the footsteps of the living preacher might never come; and silently, but effectually, speaking to the hearts and consciences of many who could not otherwise be reached. I have known whole villages to be agitated by the reading of these little voiceless heralds of mercy; and not a few persons to

be brought to a knowledge of the truth by their instrumentality. Many Bibles and tracts are, however, destroyed, and the gospel is often heard with chilling suspicion, if heard at all.—I was told by an intelligent native, on one occasion, that he had seen our books consigned to rivers and the flames. But, said he, do not be discouraged; “the fowler puts ten grains of shot into his gun, and discharges them at the bird, and if but one takes effect, he does not consider the nine lost.” The application was easy; and in distributing books since, I have often thought of this simile.

Light is arising from schools. The British Government have established free schools, at almost every important city and town, for the education of native youth in the English language and sciences. These are, in some respects, defective. The Bible and the Christian religion are excluded from them, while the Hindu *Shastres* and *Koran* are admitted. But they are doing much for the overthrow of Hinduism. They are exposing the fallacy of the *Shastres*, as to scientific truth, and as all their science is contained in their *Shastres*, and supposed to be inspired, and to form a part of their sacred books; when this is proved to be false, it goes far to shake their confidence in the truth of their whole system of religion. Many youths leave these schools confirmed infidels. Their faith has been demolished, and no other given as a substitute. Missionary schools have also been established at most of the Mission stations. In them the Bible has been made a text-book; and while we endeavour to pull down Hinduism and Mohammedanism on the one hand, we strive to build up Christianity on the other. In these schools we have much hope. In all these ways a spirit of inquiry is created, and is gradually undermining the whole superstructure of Hinduism.

Since the establishment of our missions in Northern India, much has been done. Thirteen years ago that part of India was literally a moral desert. No missionary had ever been stationed within some two hundred miles of our field: We had, therefore, everything to commence from the beginning. Our first annual meeting was held in an old *mud* house, long since levelled with the ground; at Saharunpur our first school was taught in an old cow-house, which was fitted up for the purpose. Now, we have three separate missions, and seven stations. In connection with these, we have English and vernacular schools; also boarding schools for boys and girls, churches, native Christians, Christian villages, printing presses, school-houses and dwelling-houses. We have likewise formed three Presbyteries, and organized a Synod; and thus, we hope, laid the foundation of a Presbyterian church in that far distant

land, whose superstructure will redound to the glory of God. But the work of conversion is scarcely commenced. We have one hundred and fifty millions of heathen in our reach. Within the bounds of our own missions, we have about twenty millions dependent, in a great measure, on *us* for the gospel. We have entered that immense field called the *Doab*, some seven hundred miles in length, and two hundred, or two hundred and fifty in width; one of the fairest regions of the globe; and by the authority of the church, to which we belong, assumed the responsibility of occupying it, and giving the gospel to its inhabitants. And shall we falter?

Many and important places within our field ought to be occupied at once. There is the beautiful city of *Delhi*, with three hundred thousand inhabitants; and *Patiala*, with its one hundred thousand; and *Umbala*, and numerous others that might be given, all included within our immediate circle. There also is the extensive and fertile country of the *Panjab*, with its large cities, and walled towns, joining us on the west, in a great measure, opened up for the spread of the gospel. "The harvest truly is plenteous; but the labourers are few." We have not one missionary to every million of idolaters! And yet this great moral harvest *must* be gathered in by human labourers.—Doubtless, our Lord could have accomplished this work without our instrumentality. The thunders of Sinai might have continued to roll around the globe, until every transgressor of God's law had heard of the wrath to come, and trembled. The glad news of salvation through Christ might have been wafted on the wings of the wind, from Calvary, to the ear of every penitent sinner. But not so. The church is now the adequate means which God has constituted for carrying out his designs of mercy, among the nations of the earth. Hers is the enterprize, and she must equip herself for the conflict. She must come up to her appropriate work. She must inform herself more concerning the wants of the heathen, and the progress of the missionary work. She must take more interest in her Saviour's kingdom, and identify herself more with his glory. The Protestant Church has long enough fortified herself behind her impregnable citadel of truth, and stood on the defensive. She must throw open her gates, and sally forth to the open field. She must wage an *aggressive* war against all the powers of darkness, and know no cessation until earth submits to Him whose right it is to reign. She has a greater work to do than to adorn her fortifications, and hang her walls with tapestry. Better that the stone and marble which compose the walls of her edifices, were left in their native quarries, and the silk, with which her velvet cushions are woven, with the worm that spun

it, than that they should administer to spiritual sloth and pride. Rather let her pour her wealth into the treasury of the Lord, to build up the waste places of Zion. Let her dedicate her sons and her daughters on the missionary altar. "Ah!" says the Christian parent, "this is a hard saying! I cannot give up my son, or daughter, to go far hence to the Gentiles, there to droop and die in a strange land." Thus parental feelings are suffered to come in between the blood of Christ, and the perishing heathen. We do not wish to conceal the bitterness of such a separation. I know, from experience, what the anguish of bidding a last farewell to beloved parents, and dear children, too, is. I know, likewise, the sorrow of beholding those cordially cherished, as life itself, drooping and dying in the land of the sun and of death. And it is probable, before this, my last appeal in my native country, in behalf of the millions of India, shall appear in print, I shall have once more sundered the ties which bind me to home and dear friends, and be sailing on the great deep, toward the land of my adoption. But what are these sacrifices, compared with what our Saviour has done, and suffered for us? and what do we more than others? The roar of the cannon is heard on the plains of Mexico, and thousands of parents give up their sons to enter the battle-field, and to be exposed to all the dangers of a sickly climate, and the balls of the enemy. Such is the case, also, in England, with regard to the wars in India. The Duke of Wellington has no fewer than six thousand applications, from parents, for appointments for their sons in the British army in India. They are willing to send their sons out to that unhealthy, and heathen land, to be exposed to many physical and moral evils, for years, and that at the age of sixteen, merely for the accumulation of wealth, or the acquisition of honour.

Again, a voice of want comes wafting over the waters, and the hearts of thousands are touched with sympathy; and ship after ship is freighted with the staff of life for our suffering brethren of the Old World. Why then ought not the members of the church of Christ to be as willing to give up their sons to His service, as the men of the world, and Christians too, are to give up theirs to that of their country? Surely such ought to be the case. And why should we not be as ready to contribute of our substance for the relief of those who are perishing for the *Bread of Life*, as for the famishing of Ireland?

India calls aloud to Christendom for help.—From Cape Comorin to the Himalayas arise one wail of woe. She must have the gospel, or be lost. She begs your prayers, your alms, and yourselves. Let her not call in vain. Pray more; labour more; give more for the salvation

of the heathen. Doubtless, such an evil as idolatry, bearing down with such a crushing influence on all the best interests, and eternal hopes of so many of our fellow men, demands a *speedy* remedy. Let the church not *loiter*, while all else is on the advance. While steam, and electricity are bringing those who tread where Abraham, and Moses, and our Saviour trod, side by side with ourselves, and connecting the eastern and western continents, let the Church baptize them for the Lord, and gather them into her fold. And while the castes of India, and the walls of China are being broken down by the progress of civilization, and the providence of God leading the van, and beckoning the church to follow, let her arise, and enter and occupy.

And now, in conclusion, allow me, dear friends, to beseech you in behalf of the perishing millions of India, and in the name of my brethren, who are labouring and toiling in that land of darkness, to send to the Hindus the salvation of God. I beseech you, by the value of their immortal souls; by the love you bear your blessed Redeemer; by your abundant privileges, to do all you can to send to them the salvation of God. I beseech you, by the joys of heaven; by the solemnities of the judgment-day, and the rewards of eternity, to send to those ends of the earth the salvation of our God.

And oh! that I had a voice which could reach throughout the length and breadth of the Church, I would say to her *pastors*, as well as to her sons and daughters, "A wake from your long indifference, to the world's conversion. Burnish anew your celestial armour, and come up to the help of the Lord against the mighty." Were the *pastors* to imbibe more of the spirit of missions themselves, and devote their sons and their daughters to this work, their flocks would soon follow their example. Nothing gives such an impetus to the cause, in any congregation, as this: "Be ye clean, that bear the vessels of the Lord." Surely it is a great privilege to be co-workers with the Captain of our salvation in the salvation of the world; and one in which angels would delight. It is but a little time, and the six hundred millions of heathen, now on our earth, shall have passed away beyond our influence. It is but a little time, and we shall meet them at the bar of God. And oh! what a withering reflection, if they should say to us, "No man cared for my soul." If then, we would participate in the unspeakable privilege of doing something for the evangelization of the world, we must awake to our duty, and persevere, until the banner of the cross wave victorious over every land; and the voice of a great multitude proclaim, "Hallelujah, the Lord God omnipotent reigneth. Behold the tabernacle of God is with men."

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Continued from page 332.

Feb. 23d. Birth-day of the chief god of the Chinese. His name is Siong-te or Thian-Kong. All the other gods are his servants. He is the supreme Emperor: they are his officers. There is neither temple nor image consecrated to him in this place. The Chinese ascribe many perfections to him. He approaches nearer the Bible account of the true God than any other of the false gods of China. So far as I can learn, he possesses in no respect the licentious character which belongs to the Jupiter of the Greeks. Often in the chapel when I am describing the perfections of Jehovah, the audience exclaim, "It is Thian-Kong." I tell them that if Thian-Kong is the true God, they ought not to say that he has a birth-day, for the true God has no beginning, and consequently no birth day. The Chinese seldom worship Siong-te. On his birth-day, however, great ado is made. Plays and puppet shows are numerous on this day. The usual offerings with all their appurtenances are presented him. A great feast is afterwards made of the food thus offered. Presents consisting of cakes and other things presented to the god are sent to friends. Indeed, a general exchange of food thus takes place all over the city. Temporary galleries are erected at convenient spots over the streets in which offerings of cakes, confectionary, &c., are laid out before a mirror, down the middle of which is written the name of this supreme divinity. These galleries are profusely ornamented and at night brilliantly illuminated by lanterns or transparencies. Priests arrayed in their professional robes may be seen in various parts of the city listlessly performing the usual ceremonies belonging to this important day. It is said that large sums of money are expended annually at this season in honor of this god. We often tell the people that they treat this god very meanly by neglecting him all the year except on one or two days. If he is truly their benefactor, and is daily bestowing upon them food and raiment and all the blessings of life, he certainly deserves a better return than they are accustomed to make to him. They ought to love him and thank him daily for his mercies instead of referring the whole matter to one particular day in a whole year. Besides it is reasonable to suppose, that, if he is really a god, he is not well pleased with the kind of worship rendered him. What cares he for such trifles as plays and puppet shows, for the explosion of crackers and the burning of gilt paper—for the noise of gongs and the erection of galleries, and even for the immense quantities of food offered him? If he be the true God, he will reject all

such manifestations of heartless regard and demand the warm affections of grateful minds. The people listen and assent to the truth of these remarks, but go out of the chapel and forget or neglect them entirely.

Had a small audienc in the chapel. The noise of gongs connected with a play in the vicinity of the place interfered much with the order and comfort of the meeting. One well dressed and pleasant looking young man told me that he was a Mohameddan; said that there were several families of the same religious creed in Amoy; that they had no mosque; that they consider one day in seven as a Sabbath; that on this day they buy and sell as on other days; that they keep no idols in their houses; that they burn incense, but do not light candles and make offerings as other Chinese do; that they do not eat pork; that they circumcise between the ages of eight and twelve years; that in their worship they chant from books; that Mohammed is their sage. I plainly told him that the religion of his sage was false. He remained during the whole meeting.

Feb. 24. Birth-day of Toe-kong. Yesterday was the birth-day of Thian-kong or Heaven: to-day is that of Toe-kong or Earth. A few make the customary offerings to this god—the mass of the people entirely neglect him. In my walk this evening I came upon some persons who were taking up the decayed planks of an old coffin. The bones, they said, had been already removed. We inquired what they intended to do with the rotten planks. They replied, that they intended to use them for burying a person who had recently died, and who had no property with which they might purchase a coffin. We were greatly surprised at this statement, and were disposed to consider it false. The Chinese are exceedingly superstitious about their graves, and the burial of the dead. We were on this account unwilling to believe that any of them would take up the old coffin of a rejected grave for the purpose of burying another person in it. We afterwards inquired of some of our acquaintances if such instances were common. They had never heard of the like. In returning homewards, after our walk, we happened to pass the house, or rather the hovel, in which the deceased was lying. The old planks had been brought and thrown down before the door. One of the men invited us in, remarking that as we had doubted his word at the grave, we could satisfy ourselves that he spoke the truth if we would but look into the house. We entered but could perceive nothing. The hovel was very dark. A light was brought and we entered. In one corner of this horrible place lay the corpse of an aged female. She died without leaving any friends behind her. A few of her poor neighbours had come to convey her to the grave. They had no coffin and no

means of procuring one, and hence were compelled, by stern necessity, to use the old rotten planks. They could get a coffin gratis at some of the shops in the city where the rich had deposited some funds to pay for coffins for the poor, but then they had no money with which to pay the carriers for bringing it to the house of the deceased, and as these carriers enjoy a monopoly of this occupation, no one else dares to interfere with the business. We pitied the poor people, and listening to their urgent request for aid, gave them a few cash with which to satisfy the demands of the coffin bearers, and hastened from the heart-sickening scene.

Feb. 26. A man of a peculiar cast of countenance came into the chapel to day. I asked him if he was a Fuh-keen man, and found that he was from Shantung province; was a Mohamedan; was banished to this place some years ago for killing a man in a quarrel. His term of banishment had expired; but, being penniless, he had not the means wherewith to return to his native place. He had no employment, but lived on the benevolence of others. While gathering these items of information from this man, a large company collected in the chapel. As I was addressing them on the subject of the true God, one well-dressed man inquired why we were buying up Chinamen to take to foreign regions. This is a question put almost daily. The Spanish government, or perhaps Spanish merchants only, have recently, through their vice-consul in this place, collected some four hundred coolies to be taken to Cuba. Each coolie receives some money and clothing in advance, and is to receive a specified amount of wages upon his arrival at the place of destination. A number of ridiculous stories are in circulation among the ignorant and superstitious people in regard to the object of foreigners in thus *buying*, as they call it, so many of these coolies. One story runs thus: There is a peculiar species of tree in the place to which these coolies are going, which yields the rich red dye of the western nations. One coolie is to be bound to each tree. The tree will absorb the blood and fluids of his body, and thus enrich its dyeing properties, and yield a greater profit to the proprietor. Another story says that the men are to be killed in order to obtain certain parts of the bodies out of which to make medicine. Almost daily inquiries are made of me as to the truth or falsehood of these idle rumors.

Feb. 27. Birth-day of the god Koan-te-ia.—He was formerly a great warrior, and figures largely in the Chinese work called the Samkok or Three Kingdoms. He is now a god, but is not worshipped to-day by the mass of the people. His chief votaries are the merchants. These present the customary offerings, and make the usual feast out of them.

March 1. A good many were present at the

monthly concert to-day. This is the 15th day of the 1st month. The Chinese regard the first and fifteenth days of every month with peculiar respect. On these days the mandarins repair to the temples and worship the gods. As this is the first month of the year its first and fifteenth days are regarded as more important than the corresponding days of the other months of the year. Hence this is a great day among this people. It is the birth-day of the Sam-kai-kong, or three gods that rule in the three lower of the nine stories into which heaven is divided. The usual offerings are made to them, and plays and puppet shows are exhibited for their gratification. The priests, keepers of the temples, or the trustees of these heathen edifices, have pasted up small pieces of red paper on the houses of those who contribute to the support of the temple, within the bounds of this district. Two of these are put on each house. On the upper part of each is the name of the city ward, or of the temple in which they are prepared. Surrounded by an ornamental border is written on one the prayer, "May heaven's rulers confer happiness;" and on the other, "May the whole ward enjoy happiness." This is done annually on the fifteenth of this month, or generally on the fourteenth, but with reference to the succeeding day. About dusk the ceremony of the "fire bason" is performed. A pile of wood and other combustibles is put up in front of many of the temples. Yellow paper, with scalloped incisions, is hung upon the heap. The whole is set on fire, and, while burning down, the people leap over it and carry idols over the glowing coals. Evil influences are supposed to be thus destroyed, and good luck secured. Foreigners are accustomed to denominate this day, the Feast of Lanterns, because of the great number and great variety of lanterns or transparencies displayed during the night. The shapes and sizes of these lanterns are manifold. Some are hollow dragons or horses. Some are square, globular, or cylindrical. Some contain snakes, flowers, or other forms, revolving within. Many of them are very beautiful. Shops in which they are made and sold are brilliantly illuminated on this occasion. The temples are ornamented with candles of all sizes, from those of mammoth proportions down to the ordinary taper of daily use. Some are several feet long, and several inches in diameter. They are made of the tallow procured from the tallow tree. A large one costs six or eight dollars. These candles are all red, and many of them are ornamented with inscriptions in gilt letters, or with artificial flowers stuck into the yielding tallow. A forest of such candles may be seen burning this evening in many of the temples. Intermingled with them are incense sticks of similar dimensions. But the most interesting sights to be seen on this important night, are the sparkling

fireworks displayed in front of some of the temples. The several parts belonging to one set of these are fastened at different elevations on a high pole, and the train is fired at the bottom: As the fire ascends, one brilliant display succeeds another till the top of the pole is reached. At one point a magnificent gateway, with bright inscriptions over its portal, bursts upon the scene; at another, a splendid pagoda suddenly exposes its beautiful proportions to the ravished eye. One while, the ear is stunned with the continuous crack of exploding crackers, and the eye delighted in tracing the tortuous fiery course of rockets flying in all directions through the air, when suddenly the whole region about the upright pole becomes filled with myriads of glittering sparks falling in burning showers to the earth; the scene ends in a brilliant discharge of rockets, which dart off in every direction from the top of the pole. The cost of one set of these fireworks amounts to two or three dollars—a cheap amusement, certainly. They are generally furnished by persons in consideration of some vow made to the gods.

March 2d. Visited the imperial palace, which stands in the suburbs of Amoy. It was once painted yellow, the royal colour of China, but at present has a dirty, dilapidated look, which indicates that the structure deserves to be called anything but a palace. We entered the outer court through an open gateway in the side wall. A similar gateway pierced the wall on the opposite side. On our right stood the reflecting wall, rising twenty or twenty-five feet above the ground. This kind of wall is a common appendage to all mandarins' palaces. On our left, opposite the reflecting wall, was a large covered gateway, which separates the outer court from the inner. Some distance in advance of this gateway, two immense statues of lions sat on low pedestals, as guards to this main entrance. The keeper admitted us into the inner court through a private door in the wall. The great gateway occupied one side of this court. The other three sides were enclosed by a high wall, part of which had fallen down. A portion of the court near the back wall was raised four or five feet above the common level. This platform supported the main building. A paved causeway, with a convex surface, led from the great gateway to this elevated structure. We ascended the platform by an inclined plane. On the surface of this plane a huge monster of a dragon was sculptured, the inequalities of whose scaly body furnished us a safe foothold in ascending. Passing between the row of granite pillars which supported the projecting roof, and the walls of the palace, the keeper led us to a back door and admitted us into the presence of his imperial majesty, or rather into the presence of a highly ornamented but gloomy looking hexagonal shrine, in which stood a small tablet with a

broad elaborate border. A column of Chinese characters occupied the middle of this tablet. "Emperor, ten thousand years, ten thousand years, ten thousand years, ten thousand years," is the literal translation of this inscription. To this palace the mandarins of this place always repair when any communication is sent down from the emperor. They humbly receive it in the presence of his majesty; that is, of his representative, the above-mentioned tablet. They also visit the place three or four times annually to pay their profound respects to their lord and master. Some time ago we called to see one of the mandarins of this city, but he declined our visit, by sending us word that he dared not receive us that day, because he had just been in the presence of the emperor; which meant, that he had just returned from this palace. The main building is considered so sacred, that none of the Chinese, except the officers, are rightfully permitted to enter it. No objection was started in our case, because we were foreigners. The interior of the building did not inspire us with any lofty notions of royalty. On the contrary, we found it lumbered with quantities of old dirty lanterns, high stools and frames of bamboo materials, of the use of which I learned nothing. The roof was all of ceiling this barn of a palace possessed. The beams had once been gaudily painted, but had become faded and dingy. One corner of the projecting roof had fallen down. "Ichabod" might be inscribed all over the edifice, if indeed it ever had any glory to depart. My teacher furnished me with the following account of the origin of this building. The father of the reigning monarch, while mourning the death of his parents, violated the laws of royal grief, by having conjugal intercourse with the empress. Banishment is the punishment. The dignity of the royal criminal saved him from rendering a personal satisfaction to the claims of outraged justice. It was thought sufficient to erect this palace in Amoy, and set up this tablet as the representative of his majesty.

March 4. Had a large and attentive audience in the chapel. By *large* is meant thirty or forty persons. This may seem *small* to those who are accustomed to see people flocking to church by the hundred; but it seems large to us, who often see but eight or ten, listless, ignorant, hearers present. One old man of eighty years was present. He had never heard of Jesus. I addressed him solemnly about his dangerous condition. He listened attentively for some length of time.

March 5. The mandarins resumed the duties of their respective offices to-day. Their month of relaxation is past. To-morrow is the proper day for the resumption of official duty, but, according to Chinese notions, it is this year an unlucky day, and is therefore superseded by this more fortunate day.

March 10. Had a large and interesting audience to-day. Felt much gratified with the respectful attention they paid to the truths which I attempted to communicate.

March 11. A goodly company was present in the chapel, but I did not succeed in imparting much truth. One intelligent old man engrossed all the talking. He seemed well acquainted with Chinese literature, and had even collected considerable information about the doctrines of Christianity. He talked incessantly, and though I attempted to interrupt him several times, yet I did not succeed. He first took a tract which I had put into the hands of another man and began to read and explain it; remarking, at intervals, "Well, these doctrines are much the same with those we Chinese hold." After he had hastily skimmed over the pages of this tract, I gave him another. He read portions of it, and made some remarks upon the sentiments contained in them. Finding that his explanations were good, I took up Luke's Gospel, and turning to the fifteenth chapter, requested him to read and explain the parables of the lost sheep and prodigal son. He accomplished this task very well. The audience listened attentively to his explanations. He next passed to the subject of popery, and of his own accord, made some very severe remarks upon the conduct of the popish priests. Fearing he might confound us with them, I suggested that we did not hold the sentiments of that sect. He replied that he was aware of that, and well knew that the papists had departed from the pure doctrines which we taught. The old man was evidently well acquainted with the history of popery in the Chinese empire. He talked so rapidly and vehemently that I lost much that he said. He seemed to hold our doctrines in high estimation. Oh, that the Holy Spirit would impress the truth upon his conscience, and make him a champion in the cause of our Redeemer in this vast heathen land!

March 16. Went to the meeting for Chinese women. About fifteen adult females and ten girls were present. Including men and boys, there were about forty persons in the room. One of the teachers read and explained the narratives of Christ's meeting with the woman of Samaria; and another teacher closed the meeting with prayer. It was an interesting scene.

March 18. The weather is exceedingly pleasant to-day. This is the birth-day of the god of the land. He receives the usual offerings of his worshippers, and they make the usual feast out of them.

March 19. The Rev. Mr. Peet, formerly missionary in Siam, arrived at this place to-day. We were all glad to welcome him to China. Oh, that many others would come and labour in this immense harvest field!

China: Ningpo Mission.

JOURNAL OF THE REV. A. W. LOOMIS.

March 16, 1847.—The weather being pleasant, we had arranged on this day to visit a part of the country north from Ningpo. A canal leads from the suburb, opposite the east gate, in a northerly direction. This canal is by no means so wide as the canals on the other side of the river, but the road along its bank is pretty good. It continues about ten miles, when its course is changed, one branch leading to Chinghae, the other to Tsz-ke. From the north bank of the river, opposite Ningpo, directly north to the sea-shore, is a distance of about sixteen miles, but from the office of the Cheheen, within the city, (from which place it is customary to measure distances) it is about seventeen. As we must pass through many villages, and as we would meet many people on the way, therefore we took a good supply of books for distribution. Besides many smaller places, the names of which I shall not mention, the following were the principal villages which we passed: *A-sah-yen*, distant four miles, said to contain four hundred families; beyond this, two miles, is the northern boundary of Ningheen, and the canal now becomes the boundary between *Chinghae* and *Tsz-ke* heens. Six miles from Ningpo, is the village called *Lew-do*; two miles farther is *Ningpo-gz-kung*, said to contain about seven hundred families; still farther, another two miles, is *Lō-to-keao*, or Camel's-back Bridge, a village of about 1900 families. I would state here that I give these statements respecting the number of the inhabitants, not from printed statistics, but from the mouth of an intelligent Chinaman. *Lō-to-keao*, or the village of this name, is partly in *Tsz-ke* heen, and partly in *Chinghae*. As we wished to go to the sea-side and back, before night, we had but a short time to stop at each place; but by-and-by, when we are better prepared to itinerate, it will be practicable to take a wide circuit, visiting several villages in one day. Continuing on to the sea, we passed other places, small villages and neighborhoods, till we arrived at *Ha-poo*, or Crab creek village, of about one thousand families. From this place to *Chinghae* is a thoroughfare much travelled, along the sea shore, a distance of fifteen miles. This part of the shore, viz. from *Ha-poo* to *Chinghae*, is level, and the only break of any importance in the mountains which hem in the valley of Ningpo. *Ha-poo* is back from the sea, perhaps a mile, having high hills on the west and south. The country is well-cultivated, though many of the inhabitants are fishermen. The plain is covered with villages. We stopped to refresh ourselves at a small temple, about midway between *Ha-poo* and another village

through which we had just passed; but we were not suffered to rest in quiet. Multitudes, from all sides, came running to the temple, to see the foreigners. They had heard of one foreigner having passed near that place a short time before. It was Dr. M'Cartee, who had been sent for to attend a surgical case. The large assemblage afforded an excellent opportunity to explain the object of our visiting the country, and of explaining the doctrines of our religion. We found them quite ignorant on this subject. At Ningpo there are many who begin to understand something respecting our faith. On the way home we improved another opportunity of addressing an assemblage of people in a temple.

March 18.—Visited a Buddhist monastery near the south gate. It was a great worshipping day. Notice had been given, a long time previous, that the first day of the second month would commence a worship of seven days; notice had also been given, that to bring large offerings on that occasion would be peculiarly pleasing to the gods; and, as a special attraction, it was stated that a priest, who by his austere life and by self-inflicted tortures, had gained great merit, would himself sit as a god, and receive the worship of the priests, and others who chose to join in the ceremony. There was an effort made by the literati to prevent this; I understand that they complained to the *Taou-tae*, but he declined interfering. I visited the temple on the day, or one of the days, above mentioned. All the halls were crowded with worshippers, mostly women, seated on benches, stools, or chairs, with the printed prayer on the stool or mat before them, on which, at frequent intervals, they kneel, while in one hand they hold the string of beads, and keep incessantly mumbling over the "Nan woo o me to Füh," or, in the Ningpo pronunciation, "Na maw o me to vüh." Many remain at the temple all night, continuing this useless worship. At the time I was at the temple, the monks were at dinner. The usual number belonging to this monastery is about fifty, but on this occasion there were five or six hundred, who had come in from various places; and the worshippers, supposing that the greater the number of priests, the greater will be the efficacy of their prayers, give freely for the purchase of provisions, that these monks may feast themselves for a number of days. Much more money is received than is sufficient to defray the expenses, and the superior, having the bag, takes care of the surplus. Much is received from the sale of candles, incense sticks, and printed prayers; a prayer which costs not more than one cash, they sell for eight or ten. In one corner of the yard was a platform erected, and five or six monks constantly employed in selling these papers. There was a constant rush of purchasers, and I ob-

served that most bought more than one; some five or six, some fifteen or twenty, or even forty. Upon inquiry, I found that the reason of purchasing so many was for the purpose of distributing them among their neighbours and friends, who, being unwilling to come themselves, had commissioned others to purchase for them. While standing at the table, and observing the character and manners of those who came to buy their prayers, a poor beggar woman came up beseeching me to pity her, for she had no cash, and nobody would give her enough to buy even one prayer, or a candle, or an incense stick, that she might go and pray to Buddha that he would save her soul from falling into earth's prison. Poor woman, I did pity her, and told her of the folly and wickedness of these things; but alas, I fear, with little or no effect. In the temple I noticed a wretched and disgustingly deformed beggar, crawling around on his hands and knees, under the feet of the crowd, imploring alms; and close behind him was a priest, making very significant motions with his foot, and pointing towards the door: and such, thought I, are the tender mercies of these priests.

In a small room, apart from the crowd, I noticed what I took for a family at worship—there was, as I supposed, the grandfather and grandmother, father and mother, and just then they were all, with great interest, observing a little child, apparently not more than a year old, which the father was teaching to worship. He placed him on the stool, upon his knees, before an idol, and with one hand on his breast and the other on his back, he was causing him to perform a multitude of prostrations. Thus it is that heathen children are early taught the ceremonies of a false religion.

It may be supposed that women were the only worshippers; they were the principal worshippers; but there was here and there a bench filled with men counting their beads,—there were besides multitudes of men; but many seemed to have come more from curiosity than to worship; or else they considered a few prostrations sufficient for them, and their worship was soon over. I did not see the ceremony of worshipping the priest, not being present at the time for that; but I was told that the ceremonies were precisely the same as when they worship the image of Fuh.

The priests have many schemes for bringing the people out to worship, and for collecting money. I will mention another instance. When we were living in the city last fall, the superior of the monastery near our house published throughout the city and the surrounding country, that on a certain day, or series of days, a large bell would be cast at the temple, at which time there would be special religious ceremonies; also stating that much metal would

be needed for the bell, and that great expense would be incurred; and contributions of money or materials would be highly meritorious; also monks were out, for a long time, in every direction, collecting money ostensibly for this purpose. When the time arrived, there were crowds at the temple day and night, for five days together, and during all that time the temple premises were filled almost to suffocation with the smoke of incense.

It is surprising how far people come to worship on these occasions, and how much, comparatively, of their hard-earned cash they are willing to give to feed the lazy monks. Especially it is surprising how far the women will travel, hobbling along at a slow pace, on their little crippled feet. I have seen them early in the morning starting out from the city to walk down to *A Sah-Yen*, a distance of four miles, accompanied by a boy or servant carrying a basket with refreshments and offerings, and at night, when they came back, they are so fatigued as to be unable to stand alone, but move slowly along in companies of three or four, supporting each other, and if one falls she pulls the others down with her.

March 22.—Two gentlemen, brokers, from the city, called this morning. One of them had called a few days previous and took away some books, and to-day he had many questions to ask respecting them, as he said he sat up last night till the third watch, reading. As some of the books spoke much against idolatry, he seemed afraid that we thought them all worshippers of images, and he wished to put us right on this matter, by earnestly assuring us that none but women and ignorant men worship images. I did not tell him what I might, that I had seen mandarins going to Buddhist temples, and there bowing down before the god, as devoutly as any women or ignorant men; but I told him that we desired to teach all men not to worship any being or object but the one living and true God, the Creator of all things. His language respecting the priests was very strong. He says they are notoriously lazy, worthless; vicious in their practices; working upon the fears of the people; and deceiving the ignorant to get away their money; that before they become priests it is well known that many have been beggars, thieves, highwaymen, pirates, and everything that is bad.

April 9.—Went into the country about twenty miles south—distributed books.

April 14.—Last night, about one o'clock, a robbery was committed just outside the east gate. A company of a hundred men broke into a broker's shop, and carried off upwards of 4000 dollars in silver. Nine men have been caught.

JOURNAL OF THE REV. M. S. CULBERTSON.

Continued from page 335.

Nov. 4. The people seem just now to be mad upon their idols. There is to be a procession every day, for seven or eight days, in honour of different gods. The noise of the gongs and drums, and the piercing blasts of the trumpet, may be heard until long after midnight. The expenses for each day are borne by the different classes of tradesmen, in rotation. The one to be provided by the brokers, is announced as particularly splendid, and costly. Yesterday and to-day, the lake has been enlivened by a display of ornamented boats. A junk, perfect in all its parts, but on a reduced scale, ornamented with flags and streamers, and with a table spread with offerings, was towed by smaller boats. A couple of very small miniature junks were towed after it by a string. In another boat was a splendid sedan chair, for the use of the god, when he desired to travel by land. It was richly ornamented. But the most singular part of the procession was an array of ten long canoes, paddled by twenty men each. They plied their paddles with all their might, and with great rapidity. One man stood in the middle of the boat, striking a gong at every stroke of the paddles, while another sat in the bow swinging his body violently back and forth, striking three rapid blows upon a drum, at every swing. This was a painful spectacle; for it looked more like the idolatry of barbarians than anything I have yet seen among the Chinese.

My teacher came to me this morning with an air of great distress, saying that his younger brother was involved in a debt of some fifteen hundred dollars, and he wished me to assist him. He said I could relieve him, and a great many others, by a single word. I did not understand this at first, but he soon explained it. It seems it is common for married men here to speculate on the dollar, as they do in America, in stocks. The price of the dollar, in cash, varies from day to day, according to the state of the market. One mode of speculation is this. Two persons agree, in the presence of witnesses, that the one shall pay to the other, on a day fixed upon, the difference between the value of a specified number of dollars, at the date of the agreement, and on the day appointed for the payment. One is to pay the money in case the value of the dollar becomes greater; the other if it becomes less. My teacher's brother had agreed to pay the difference for twenty thousand dollars, and the dollar had risen some forty cash in value, since the arrangement was made. His object is to bring down the value of the dollar. This, he says, can easily be effected. All that is necessary, is that I should give out that twenty thousand dollars have just arrived at Shanghai.

My word will be readily believed by everybody, and the price of the dollar will fall immediately. By doing this act of kindness, I will be *doing good*, for otherwise, a great many who have been involved in this way, by the sudden rise of the dollar, will certainly destroy themselves. It would be a meritorious deed to tell a lie, in order to save their lives. I, of course, took the opportunity of endeavouring to show him the wickedness of falsehood, but I fear with poor success. It does not in the least affect a man's character here to be caught in a falsehood; for that he is capable of it is always taken for granted beforehand.

Nov. 15. The beggars sometimes resort to singular methods of inducing people to listen to their demands for money. One was seen to-day with two long snakes passed through his nostrils, their heads hanging out of his mouth, and their tails issuing from the nostrils, and twisting and twirling in graceful curves before him.

Dec. 12. A singular instance of suicide occurred a day or two since. It is very common for persons among the poorer classes to take into the family, at an early age, a young girl, espoused to a son. This is an economical arrangement; because not only is the *price* very much reduced, but the services of the intended daughter-in-law are obtained for several years, without any expense but the cost of her rice. The person who has committed suicide is a young girl of about sixteen, who has been living in this way for some time with her intended mother-in-law. The motive which induced her to commit the act, was the cruelty with which she was treated. Her mother-in-law had beaten her several times very cruelly. But what is remarkable in the case is the manner of her death. She drowned herself in a pond, by holding her head under the water; which was not deep enough to cover the whole person, even when lying down. The girl's own family are, of course, much enraged; and the mother-in-law has been obliged to conceal herself to escape from their hands. In her absence they have destroyed the furniture of her house, and demand that reparation shall be made by the expenses of the funeral. They insist on an expenditure of forty dollars; a sum much larger than the other party can possibly obtain. They agree, however, to spend something over ten dollars; which to them is a large sum. Tailors are accordingly busily employed in making silk robes for the corpse. There is a good deal of this lynch-law in China, as it seems to be preferred in minor matters, to an appeal to the mandarins. It is the only way of enforcing the payment of debts incurred by losses in gambling; and it is often resorted to. There is no slavery, known by that name in China; but there is its equivalent.— Daughters-in-law and widows, in the family of the husband's parents, are but little better

than slaves, and are often treated with much cruelty.

Dec. 13. Sabbath. The attendance at the Chinese service at my house, has, for some time, been very meagre. At first the novelty attracted crowds, but now few will leave their houses or shops to come to hear doctrines which they do not wish to believe. It is beginning, however, to improve, as the place becomes more generally known. My house has the disadvantage of being on a retired street, where few persons pass. To-day I went to a large street, not far off, and by showing a few tracts, soon had a crowd around me, whom I invited to the service; and thus collected a small audience. One old man, tottering on his staff, came in, and listened with the strictest attention. He is one of those who seem to feel that something must be done, if we would be happy after death. Accordingly, he wore a string of beads around his neck, which he frequently counted, repeating the name of the god,—O-me-to-fuh. He asked some questions after the service, and seemed anxious to know how Christ was to be worshipped, though he did not wish to give up his other gods. He insisted on his being free from sin, because he did nothing wicked, and was very old. Still he wished to find out all about our worship, that he too might practise it; and he wished to know all immediately, for on the morrow very early he is to return to his home, more than twenty miles from Ningpo. I told him as much as I thought he could understand and remember; and gave him some tracts. He expressed himself very grateful; and before I was aware of his intention, dropped on his knees before me, and touched his forehead to the floor. I exhorted him to bow to Jesus, and put his trust in him only; and he went away, promising to come and see me when he visited Ningpo again. He said he would come on purpose to learn more about Jesus. How painful to leave such a one, with so little ground to hope that he will escape from the snares of

Satan, and flee from the wrath to come. But the spirit of God may use a single word to enlighten the darkened understanding, and change the corrupt heart.

Dec. 22. This is the festival of the winter solstice—a season of mutual visiting and congratulation. Little slips of yellow paper are pasted over the outer door of each house, on which is printed an expression of thanks for the favours of the past year, especially to the god of fire.

Dec. 28. The weather this winter has been delightful; generally clear, and the thermometer scarcely ever below the freezing point. There has not yet been ice sufficient to fill the ice houses, but as this is a common occurrence, it is provided against by laying up enough, when it is abundant, to last several years.

Walking the streets this afternoon, a loose horse took fright at my strange dress, and ran before me some distance, much to the annoyance of his keeper. The horses are very often permitted to run loose in the streets, like dogs, and so gentle are they that this is not attended with any danger. A trifling incident this, but such trifles bring forcibly before one's mind the fact that he is a stranger among a strange people. We are surrounded by men who not only speak a strange language, but who have no views nor sympathies in common with us, except those which are a part of our common nature. When we walk out the dogs bark fiercely at us, the awkward, ill-shaped buffalo scowls upon us; the horses are frightened at us; the women are terrified at our approach: the children run screaming to their parents and elder brothers for protection; ragged boys shout after us; and rude men shout after us as we pass with a sneer or a contemptuous laugh. This is all easily borne, and we have great reason for gratitude that we are in no danger of worse treatment; but we are often thus reminded of the words of the Psalmist, "I am a stranger in the land."

Miscellaneous.

THE PRESENT ASPECT OF THE MISSIONARY FIELD.

Paganism—Mohammedanism—Eastern Churches—Romanist and Protestant Missions.

A review of the various Missions of the Society during the past year presents three important facts, to which the Committee would invite special attention.

First—It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the

reports of our missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of priests has been diminished by more than three hundred during the last century; and the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt, from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahmanism is declining before the power of Christian truth, and the progress of European science is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly—Another great fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mohammedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appears in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantino-ple, through the labours of a kindred Society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from the Protestant churches of Europe and America, are

the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions, who have been trained in the College of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of Northwest American Indians, one thousand miles from the missionary head-quarters of both parties, we hear that four Romish priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish Agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolical, priests, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positions. The intrusions into our missions at Krishnaghur and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission field no less than at home.

But there is enough to sustain the confidence of the Committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant Missions, Truth being the judge. They fear not the numbers and the multiplied Orders of Popish Missions, if only they are enabled to send a few faithful witnesses of the Truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the Heathen.

But, to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's 300 men." Else, like him, we could look without dismay, even though *the Midianites and the Amalekites and all the children of the East should lay along in the valley like grasshoppers for multitude*. We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true Protestant principles, and able to *endure hardness* for the sake of Christ. Like Gideon of old, we would proclaim to all others, *whosoever is fearful and afraid, let him return and depart*.

Such men the Committee invite to join in this holy conflict.—*Report of the Ch. Miss. Society, 1847.*

Mission House: New-York, December, 1847.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION.—The Rev. J. Newton, in a letter, dated August 10th, writes as follows: "On the 1st of this month we were permitted to add another member to the Church, from the Hindu community, an old man of seventy, the father of Saudagar, who was baptized in March. He gives satisfactory evidence of being a sincere disciple of Christ." The Rev. J. Porter, in a letter of August 13th, mentions another, and in some respects, a more striking example of what appears to be the power of the grace of God in the conversion of a native. "Lately a Mussalman, of high standing, a Pirzada, and a Maulavi [religious teacher] of great influence, has declared himself to be a Christian. I have seen him several times, and the last time I saw him he seemed to take in every truth with so much zest, that I had great hopes of him. I was quite prepared to hear it, when Golok wrote to say that he had openly acknowledged Christ to be the Son of God; a doctrine that the proud Mussalman despises. I hope that God has revealed his grace in him, but we must wait and see. As a matter of course, it has awakened bitter opposition, and it may be the poor man will have a fiery persecution to pass through; personal violence has been threatened. Our confidence is that the Lord reigns. But we need the prayers of the Church." This Mussalman resides at Jalandar, a town in the Panjab, where the Rev. Golok Nath is stationed, through whose instructions chiefly, we presume, his convictions of the truth were received.

INDIA: FURRUKHABAD MISSION.—The Rev. W. H. McAuley writes on the 11th of August, "Our city school is doing well, and I think is growing in interest and importance every day. One of our most promising boys has requested me to let him come to my house and read

a chapter in the Epistle to the Romans with me every day, in addition to his other labours, so that I may more fully explain it to him. This I have found a most delightful employment, and I do hope, from the deep interest he appears to take in the subject, that he is not far from the kingdom of heaven."

Mr. and Mrs. Scott had concluded to defer their return to this country for another year, though Mrs. Scott's health continued without any material change. This delay was resolved on at her instance. Mr. and Mrs. Seeley had reached their station at Futtehgurh.

INDIA: ALLAHABAD MISSION.—Letters have been received from the Rev. Messrs. Freeman, Wray, and Owen, dated August 16th. Mr. and Mrs. Freeman had been called to resign unto God their youngest child, after a brief illness.—The chapel at Kydganj had been enlarged, and the services conducted therein were attended by an audience of about one hundred persons, of whom the scholars of two vernacular schools formed the larger part.—The mission college was still prospering. Mr. Owen says, "The regular attendance of the higher classes is very gratifying. Some mornings when the rain has been pouring with scarcely a minute's intermission, we have found all our larger boys in their places."

CHINA: NINGPO MISSION.—A letter has been received from the Rev. W. M. Lowrie, of June 4. It is dated at Shanghai, where he had gone, by the appointment of the missionaries at Shanghai and Ningpo, as a delegate to the Convention for revising the translation of the New Testament. The Rev. Messrs. Medhurst and J. Stronach, of the London Missionary Society, Bridgeman of the American Board, and Boone of the Episcopal Board, are the other delegates. It was uncertain how long the Convention would continue in session.

ENGLISH AND CHRISTIAN EDUCATION IN CALCUTTA.

In a letter recently received from the Rev. J. H. Morrison, dated at Agra, August 11th, we find some useful statistics on this subject, with accompanying remarks :

For some time it has been my desire to send education in and about Calcutta as to the state of Calcutta. . . . Imperfect, however, as this sketch may be, I trust it will be interesting, encouraging and inciting to the readers of the Chronicle. The statistics I am about to present refer to the year 1846.

1. Scotch Free Church Institution	1044
Scotch Free Church Dalai Nagar and Kalna sch'ls,	300
Scotch Free Ch. Jewish and Armenian girls sch'l	60—1404
Free Church Orph'ns, not known.	
Of which are girls,	60
2. Scotch Gen. Assem. Institution,	1100
3. Baptist Schools—of Nos. 3 and 7 I have been able to get no statistics—the rest contains about	813
Of which are girls,	53
4. London Missionary Society's schools,	734
5. Episcopal Church Missionary Soc's schools,	404
Epis. Calcutta Free Sch'l,	250—654
Of which are girls,	21
	4705 134

Could I get full and correct statistics of all the schools in and about the city, I have no doubt the number would reach, if not exceed, 5000.

It should be remembered, that these are all Christian schools, in which the plan of salvation, through the justifying righteousness of

Jesus Christ, and the renewing and sanctifying of the Holy Spirit, is fully and freely taught. Indeed, the great object for which these schools were established at all, was to teach Christ and him crucified. Is it not encouraging indeed to know the fact, that in and about such a city, 5000 of her youth are receiving their education in such schools? Should it not excite the people of God to more holy wrestling with God in prayer for the outpouring of his spirit? Can such instrumentality be fruitless without another encouragement in the church of Christ? Not started by a wealthy native for the express purpose of supplying the want of schools without exposing the native children to the influence of Christian instruction, is sinking close beside the Free Church Institution, and in danger of expiring, while the latter is increasing in numbers and efficiency. It is encouraging, also, that these schools are so flourishing and efficient, notwithstanding the influence of government schools, where Christianity is proscribed science. These facts clearly show the hand of God in building up institutions in which his name is honoured, and his law magnified in the eyes of the heathen.

To the Presbyterian reader it will be interesting to observe, that more than one half of the youth educated in Christian schools are under Presbyterian teachers. These schools opened in February last with considerable additions, so that I suppose there are now not less than 3000 native youth receiving their education under Presbyterian ministers of the Gospel, all of whom, so far as man can judge, are men of faith and prayer, and eminently qualified for their work. These men devote almost their whole time to this work, with the great object of winning these youth to Christ, and training them up for efficiency in his service. These institutions are the most efficient of all the educational institutions in the country, whether Christian, government, or native; and they have not laboured in vain. Several have been converted to God through their instrumentality, some of whom are now preaching the Gospel, and others are preparing for that work.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN OCTOBER, 1847.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>		<i>Pby. of Wyoming:</i>	
Dunning st ch Troy, mo con colls	9 00	Caledonia ch 20; Duncan McPherson 12; East Bethany ch 6	38 00
<i>Pby. of Albany.</i>			
Schenectady ch	175 00	SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>	
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		Hamptonburg ch, prayer meeting missionary box of four families	10 50
Bath ch, ladies' miss soc	10 00		

<i>Pby. of North River.</i>		<i>Pby. of Clarion.</i>		
Newburg 1st ch mo con colls (one-half) 12 50 ; Sab sch to ed John Johnston and John W. Wells in N India, 50 ; Miss Adams 2 ; four ladies (Mrs William Scott, Mrs. J D Lawson, Mrs William Mailer, and Mrs Benjamin Ty- ler 20 ; Matteawan ch mo con colls 72 54 ; boys in Sab sch 7 50		Bethesda ch, fem miss soc	7 41	
<i>Pby. of Bedford.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>		
Bedford ch, ladies for miss soc	30 00	West Liberty ch	3 00	
<i>Pby. of Long Island.</i>		<i>Pby. of New Lisbon.</i>		
Smithtown ch mo con 8 ; Southampton ch mo con colls 14 70, Sab sch miss soc 4 50	97 90	Poland ch, for miss soc	21 40	
<i>Pby. of New-York.</i>		SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>		
Madison Avenue		Bloomingsburg ch, bal 2 ; Hillsboro' ch, 3 87 ; Wilmingon ch, 2 38	8 25	
N Y ACADEMY 12 ; Duane st ch mo con 20 08, ann coll 584 91 ; Brick ch mo con 5 48 ; Brooklyn 1st ch, mo con 30 04, Mrs C P W (a thank offering) 13, James T Soutter 100 ; Jersey city 1st ch mo con colls (one half) 20 67 ; Chelsea ch mo con 12 62 ; Jamaica ch, L I ann coll 55 71 ; Rutgers st ch mo con colls for Sept and Oct, 33 67 ; Newtown ch L I 40 ; N Y 1st ch mo con 50 ; Wallabout ch mo con 4 78	988 44	<i>Pby. of Mt Mary Ander-</i> <i>son.</i> Washington, 23 ; Washington ch, 7 17 ; Bell Brook ch, 4 32 ; New Jersey ch, 30 ; Honey Creek ch, 1 ; Yellow Spring ch 9 11 ; Spring- field ch, ann coll in part 64 45, Sab sch 3 55, Masters Richard and Isaac Rogers, 2, dying bequest of Robert McCreight, dec'd, aged 17 years 10 ; 80, less 7 50 for For Missy, 72 50		149 10
<i>2d Pby. of New-York.</i>		<i>Pby. of Cincinnati.</i>		
Canal st ch mo con 21 00, Sab sch 20	56 22	Pleasant Ridge ch mo con 6 81 ; Walnut Hills ch mo con 5 38 ; Cincinnati 1st ch mo con 21 89 ; Cincinnati High street ch mo con 2 01 ; Somerset ch ann coll 16 59 ; Honon- dola ch ann coll 97 00 ; Cincinnati ch 9 ; Cincin- nati Central ch, a Sab sch child 50 cents ; Go- shen ch, 6 80	89 98	
SYNOD OF NEW JERSEY. <i>Pby. of New Brunswick.</i>		<i>Pby. of Oxford.</i>		
Shrewsbury ch	11 00	Venice ch bal 5 ; Bethel ch 24 ; Harmony ch bal in full to con Rev. ELLIS HOWELL Im 20 50 ; Riley ch 21 10	70 60	
<i>Pby. of West Jersey.</i>		<i>Pby. of Sidney.</i>		
Blackwoodtown ch	9 00	Troy ch bal 11 50 ; Salem ch 12 30 ; Bellefont- taine 2d ch, 6 81 ; Newton ch 14 ; Coving- ton ch 1 82	46 43	
<i>Pby. of Raritan.</i>		<i>Pby. of Maumee.</i>		
Lambertsville ch	5 00	Enon Valley ch 7 ; Findley ch 3 75, do ann coll 15 50, mo con colls S. F. HENDERSON in part to con himself 1 m 10, John Ewing bal in full to con Miss REBECCA JANE EWING and JOHN EWING 1 m's 10 ; John Ewing to con JOHN KNOX 1 m 30 ; George Ewing 1, WILLIAM TAYLOR in part to con himself 1 m 20	105 25	
<i>Pby. of Susquehanna.</i>		SYNOD OF INDIANA. <i>Pby. of Salem.</i>		
Towanda ch	3 06	Corydon ch 5 ; New Albany 1st ch mo con colls 65, less for 20 copies Chronicle for 1846 and 1847, 16. 49	54 00	
<i>Pby. of Luzerne.</i>		<i>Pby. of Vincennes.</i>		
Berwick ch	7 00	Hopewell ch 4 ; West Salem ch, Rev John M McCord, 2 60, Z B Donoho 1 ; Evansville ch mo con 7	14 60	
SYNOD OF PHILADELPHIA. <i>2d Pby. of Philadelphia</i>		<i>Pby. of Madison.</i>		
Frankford ch, the Misses W, 15 ; Miss E A 5	20 00	Hanover ch mo con colls	12 05	
<i>Pby. of Newcastle.</i>		<i>Pby. of Crawfordsville.</i>		
White Clay Creek ch, 4 35 ; Upper Octorara ch, Mrs Maria H Long, Sadsburyville, Pa, 1 ; Coatesville ch, bal 38 ; Doe Run and Coates- ville chs 31 ; Rock cent society, 5 25 ; Lower Brandywine ch 5 50 ; Red Clay Creek ch 17	102 10	Prairieville ch	2 75	
<i>Pby. of Donegal.</i>		<i>Pby. of Indianapolis.</i>		
Churchville ch, Md, 25 ; Middle Octorara ch 23 50 ; Waynesburg ch, 28 75, Sab sch chil- dren 1 25	78 50	Sand Creek ch for sup of Rev J C Rankin 3 ; Franklin ch fem miss soc 14, and Sab sch 2 77, for sup of Rev J C Rankin	19 77	
<i>Pby. of Baltimore.</i>		SYNOD OF N. INDIANA. <i>Pby. of Lake.</i>		
Baltimore 2d ch mo con 25 ; Georgetown, D C, Bridge street ch, 23 69	53 69	Valparaiso ch	21 67	
<i>Pby. of Carlisle.</i>		SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>		
Dickinson ch	31 10	Gilead ch	8 65	
<i>Pby. of Huntingdon.</i>		SYNOD OF MISSOURI. <i>Pby. of Potosi.</i>		
Little Aughwick ch 5 ; Huntingdon ch mo con colls 29 ; Pine Grove Mills scw soc 25 ; Shir- leysburg ch, John Brewer, 50	109 00	Brazeau ch	10 50	
<i>Pby. of Northumberland.</i>		SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		
Warrior Run ch	26 00	Louisville 1st ch mo con colls 60 65 ; Louisville 2d ch bal 12 50 ; Mulberry ch 7 40 ; Shelby- ville ch in part 77 10	157 65	
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		<i>Pby. of Muhlenburg.</i>		
Salem ch	31 50	Concord ch 10 ; Fredonia ch 3 ; West Salem ch 5 ; Presbyterial coll at Henderson ch Ky 56 80 ; Russellville ch, children of Rev A E Thom, 50 cents	75 80	
<i>Pby. of Redstone.</i>				
New Providence and Jefferson chs 23 ; Fair- mount ch 5	33 00			
<i>Pby. of Ohio.</i>				
East Liberty ch, 'Adonijah,' in part to con WIL- LIAM LORIMER, jun, of Pittsburgh, Pa, 1 m 20 ; Bethany ch 61 05	81 05			
<i>Pby. of Allegheny.</i>				
Pleasant Valley ch	5 00			
<i>Pby. of Erie.</i>				
Warren ch Sab sch	74			

<i>Pby. of Transylvania.</i>		
Munfordville ch mo con colls 9; New Providence ch 9; Glasgow ch, children of Rev W G Rice, 25 cents	18 5	schools among the Western Indians, 41 06; Walterboro' ch mo con 25, Sab sch 5; James' Island ch 11, Rev John Douglass 10, Mrs Frances Douglass 10; Columbia ch ann coll 190, mo con colls 100
<i>Pby. of West Lexington.</i>		472 06
Frankfort ch mo con colls 21 25; juv fem miss soc 6 80; Fisgah ch 7; Salem ch 25	60 05	SYNOD OF GEORGIA.
<i>Pby. of Ebenezer.</i>		Roswell, Ga, 'a friend,' to ed Horace S Pratt in India
Covington ch, 25 70, ladies miss soc 10 60; Burlington ch 8 68	44 93	<i>Pby. of Hopewell.</i>
SYNOD OF VIRGINIA.		Augusta ch, ladies for miss soc
'——' Mrs Mildred M Lewis	5 00	<i>Pby. of Flint River.</i>
<i>Pby. of Winchester.</i>		Fairview ch 15; Goshen ch 5 25; Alcovia ch 3; Hopewell ch 10
Martinsburg ch	120 00	33 2
<i>Pby. of West Hanover.</i>		SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i>
Briery ch 15, ladies of do to ed Mary Spencer and James Womack in Nor Ind 44, Rev S D Stuart 5; Lebanon ch, children of Rev S W Blain 5 12; Trinity ch 5	74 12	Greensboro' ch Sab sch to ed '——' at Fut-tehgurh
<i>Pby. of East Hanover.</i>		15 00
Richmond 2d ch, mo con colls Sept and Oct 51 95; Richmond 1st ch mo con 10 91; Not-toway ch 5	67 86	<i>Pby. of East Alabama.</i>
SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>		Sandy Ridge ch, E A Martin
New Providence ch	20 15	4 00
<i>Pby. of West Tennessee.</i>		SYNOD OF MISSISSIPPI. <i>Pby. of Tombeckbee.</i>
Pulaski ch, Josiah P Alexander 4; Bethesda ch 10; Salem ch 14; Zion ch 5; Florence ch Ala 7 25; Ebenezer ch 9; Hopewell ch 16 25	65 50	Presbyterial collection
<i>Pby. of Nashville.</i>		17 00
Clarksville ch 16; Nashville 2d ch Sab sch 12 85, less 5 for For Missy 7 85; Nashville 1st ch mo con colls 72, Sab sch 9 36, less 5 for For Miss'y 4 36; Clarksville ch 40, less 5 for For Miss'y 35	135 21	LEGACIES.
SYNOD OF MEMPHIS. <i>Pby. of Arkansas.</i>		Legacy in part of Robert Brooks of Charleston, Ill, dec, 20; legacy of S. Thompson, of Pittsburg, Pa, dec, 250, less 6 25 state tax, 243 75
Fort Gibson ch mo con	3 19	263 75
SYNOD OF S. CAROLINA. <i>Pby. of Bethel.</i>		COLLEGES AND SEMINARIES.
Unionville ch 10; Fair Forest ch 13	23 00	Princeton Theo. Sem. Missionary Bible and Tract Society 7 44 and 43
<i>Pby. of South Carolina.</i>		55 44
Wilmington ch mo con colls	20 00	MISCELLANEOUS.
<i>Pby. of Harmony.</i>		F H.' (in a letter left at the Mission House) 27; 'a friend,' to purchase books for missions in India 25 02
Camden ch	50 00	52 02
<i>Pby. of Charleston.</i>		Total
Charleston 2d ch mo con colls, Aug, Sept, and Oct, 80, juv miss soc quly coll for support of		\$1645 89
		DONATIONS OF CLOTHING, &C.
		A friend, 47 articles of clothing
		Bath ch, N Y Sab sch, one box clothing
		Ladies of Sand cr ch, Ind, one box clothing for Western Indians
		20 12
		Ladies of Lambertsville ch, N J, one box clothing
		52 80
		Great Valley ch, Pa, one box clothing for African Mission
		— —
		Ladies Society of Manchester ch, O, one box of clothing for the Seminole Indians
		33 41
		'A friend,' one set Evan Fam Lib for Agra Mission, and Sab sch books for sch in charge of Rev J C Rankin
		13 50

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

DECEMBER, 1847.

No. 12.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

It was remarked on a former occasion, that the West, considered as a missionary field, was on some accounts peculiar. It will, consequently, need a ministry suited to its circumstances. The population of the West has a large infusion of ardent, impulsive, active, energetic spirits, who will never be satisfied with a dull, phlegmatic, inactive, nerveless ministry. They want men who can sympathize with them. If they are not learned, they are intelligent, of lively dispositions, and quick perception. They will require a ministry whom they can respect for their mental calibre, and literary, scientific, and theological attainments. A novice would be lightly esteemed among such a people. The idea that anybody will do for a missionary, would be accounted an exploded heresy at the West. They need sound, well-trained minds. To such men they will yield themselves to be taught the things which belong to their peace.

They will also require men who possess, in some good degree, *the gift of utterance*. The minister in the West will be called upon to deliver much more than he will find time or ability to elaborate by writing. But unless he will rigidly study and fully master the themes of his addresses, he will soon lose both the ears and the hearts of his people; and by this means they may lose their souls. The brethren who go to the West need not fear that they will lose the pains which has been taken with their training. They will find room enough for the exercise of all their powers and attainments.

They should also be laborious men, in every sense of the word. The population of the West are active. They move with force and rapidity, and their ministry must keep pace with them. If the minister would be respectable and useful, he must imbibe so much of the spirit of the people, that he may be able to go before them, and lead them. Nor will it be safe for him to abandon, or neglect his own mental culture. In order to enable him to give efficient aid in forming the institutions of the West, he must be diligent, and laborious in increasing

his own mental furniture, that he may be a workman who need not be ashamed.

They have also great need of practical men. They should have some knowledge of human nature under the various influences which may be brought to bear upon it, and some skill in conducting the affairs of life. These they will find important in managing their own affairs discreetly, as well as in conducting the public concerns, with which they will almost necessarily become connected. Such qualifications will greatly increase their influence and usefulness.

Let me not, however, forget to remark, that this field will require of the public servants of Christ, self-denial as well as labour. Of worldly aggrandizement and ease they need not expect much. They will be obliged to cast in their lot with those for whose benefit they labour, and endure all the trials and privations which are incident to the opening, and settlement of a new country. And if the early settlers of a new country endure such things, in the hope of advancing the future worldly good of their families, shall the servant of Christ, and particularly the minister of the gospel, refuse to endure a little of such hardness, for the present benefit of immortal souls, and for the sake of building up institutions which are to glorify God in all time to come, and to bless, to the end of time, the teeming millions of the great West? Rarely have the servants of Christ had so rich a prize offered to their acceptance, and beckoning them onward to go in and possess the land. Let them lay their account with enduring hardness, as good soldiers of Jesus Christ, and thus give themselves to the work, and in due season they shall reap, if they faint not. And there is no need of fainting. They will be supported by all the people of the West can do for them, and by the sympathies, prayers, and active efforts of those whom they leave behind, and especially by his sympathy, who can be touched with the feeling of our infirmity, and by his aid, to whom all power in Heaven and on earth has been committed, for the safety and triumph of his Church. "Fear

not, little flock; it is your Father's good pleasure to give you the kingdom."

Need I add, in concluding for the present, that the minister who is to labour comfortably and usefully in such a field, should be a man of humble, deep, devoted piety, and entire consecration to God for this particular work. He will then have resources upon which he can

fall back in every time of need, which will never fail him.

"Jesus, the strength of every saint,
Will aid him from on high."

I design next to inquire, what the West promises, as a field of missionary labour, to our own church in particular.

OBSERVER.

Letters from Missionaries.

Mississippi.

FROM A MISSIONARY IN ATTALA COUNTY.

Good news—God is reviving his work.

There has been a general interest on the subject of religion in this section of country, such as probably has not been felt, since the first settlement of the country. There have been a number of interesting revivals of religion in different neighborhoods. But of these, so far as I can learn, none has been so deeply interesting, as one in my own immediate neighborhood; nor, I may add, so extensive, considering the comparatively small population of the neighborhood. I had informed some of the people there, that if they would prepare a house, I would preach for them. They consented to do it, but there was some delay. They said however, that if I would appoint the meeting, they would prepare the house, I accordingly appointed the meeting; they went to work, and in a few days, hauled the logs belonging to a large school house in the neighborhood, and put up the house. The work devolved on a few, but they succeeded in getting the house ready. The meeting commenced on the Friday before the second Sabbath in September. The first day the congregation was small, but attentive, and solemn. The second day, two persons came forward deeply affected, and asked an interest in the prayers of God's people. From that time, the feeling began to extend and deepen, and the congregation to increase; hopeful conversions were daily occurring. People from other neighborhoods came to witness the wonderful work of God. The place became awfully solemn. The convictions were peculiar for their depth, and pungency. Some, when they came to ask an interest in the prayers of Christians, were so overwhelmed with a sense of their guilty and lost condition, that they fell prostrate on the ground, and their deep agony was calculated to remind us of the condition of the lost in the prison of despair. At night I often found it impossible to induce the people to separate until a late hour. The meeting

continued for ten days, embracing two Sabbaths. I proposed to close it on Thursday, but the people were unwilling, and on Sabbath, the last day of the meeting, the congregation was larger than on any previous day. The number who professed to have obtained a hope in Christ was *thirty-five*, and some have since obtained a hope. In some families all the adults have been the subjects of the work.

Alabama.

FROM A MISSIONARY IN MACON COUNTY.

Interesting revival of religion.

At the date of my last report, I was preparing for a journey to the North. I commence this with grateful acknowledgments to the good providence of God, which has enabled me to accomplish the objects of my journey, and to return with improved health, and a considerable increase of physical energy, to the dear people of my charge. I have visited the home of my childhood, and had, probably, my last interview, until we meet in a better world, with my aged parents, and others, who are "bone of my bone, and flesh of my flesh." I have also "obtained favour of the Lord," in bringing back with me one, who is henceforth to be my companion in life's pilgrimage, and my helper in the holy work of the ministry. May the spirit of grace qualify us both, abundantly, for discharging the duties of our high vocation. My hands, I trust, will be strengthened, and my usefulness increased by this union.

I found the church, on my return, in a more than usually interesting state. At no former period, since the commencement of my labours here, has there been so much to encourage us, in relation to the prosperity and growth of our little Zion. The spirit of God has been poured out upon this place. A deep and extensive work of grace has been wrought, and its power is still felt. The work commenced in the Baptist church. A protracted meeting was held

soon after I left, which was continued about two weeks, and which resulted in a considerable number of hopeful conversions. It was then transferred to the Methodist church, and continued there about three weeks more. It was not, however, in either place restricted by any denominational lines. The churches seemed to take hold of the work with heart and hand united, and minor distinctions were forgotten, in the deep and general interest that was felt for the salvation of souls. Believers, of every name, came around the mercy seat together, and with the prayer of faith pleaded the divine promises, until their plea was heard, and a baptism of the Spirit's influence was received in answer to it. Unitedly they engaged in personal conversation with the impenitent, and in going from house to house to pray with families, and urge upon all, the necessity of immediate efforts in "making their calling and election sure." It was truly a pentecostal scene, a "day of the right hand of the Lord." Stout hearts, that never before wept for sin, were melted down in penitence. Backslidden professors had their hearts touched anew with the fire of God's love. Infidels fled from their refuges of lies, and came trembling to the cross. Universalists let go their delusions, and laid hold of the horns of the altar. Sinners of every grade were made to fear the terrible day of Jehovah's wrath, and to seek shelter in the ark of the covenant.

The churches here have never before enjoyed so copious a shower of gracious influences, a refreshing so rich and full, from the presence of God. It was peculiarly a work of grace, wrought by a silent, but mighty agent, who speaks to the soul of man, in the still small voice of his power. His influences descended, as beautifully described by the Prophet, "like showers of rain on the mown grass." The meetings generally proceeded with but little excitement. A subdued and solemn feeling prevailed. Saints wrestled with God in prayer in their closets, and on their seats in the sanctuary, while the truth, plainly and earnestly spoken, fell like a two-edged sword on the hearts and consciences of sinners.

The revival has resulted in considerable accessions to all the churches. Between sixty and seventy profess to have met with a change of heart, most of whom have become connected with some branch of the visible kingdom of Christ. Several more are expected to unite when an opportunity offers. There are also a number whose convictions have been awakened, or deepened during the revival, for whom we are praying and hoping. Perhaps before this harvest season is ended, it will be our joyful privilege to report many more, as hopefully renewed, and brought back to God. There is certainly scriptural ground to hope for such a result. While God's people pray, the Head of

the Church will not fail to bless. And it is encouraging to be able to state, that the church is still in the spirit of prayer. The best prayer meetings we have ever had, have been since my recent return.

A very obvious change in the *morals* of our place has resulted from the revival, a change that is remarked upon by all. The liquor shops complain that it has destroyed their profits. Order and sobriety, and even a degree of solemnity now reign in our streets, on occasions that formerly were attended with the most disgusting exhibitions of depravity and vice. Even strangers, who throng here from all parts of the county to attend the civil courts, seem restrained from excessive indulgences, by the awe with which a sense of God's presence and power has inspired the community.

Our house of worship, the object of long desire and of many prayers, is progressing, but not yet completed. We hope to enter it, and to enter on a new era of prosperity to our church, by the beginning of the new year. It is a day I have longed to see for the last twelve months. I shall then be able to perform nearly double the amount of ministerial labour I now perform. Hitherto we have been unable to have preaching on Sabbath night, for want of a house, a circumstance which has tended greatly to our disadvantage. With what our Church Extension Committee have promised, and what, by hard effort, we have raised among ourselves, we shall be able to offer to the Lord a house for his worship, unencumbered with debt. The enterprise has cost us a struggle, but with God's blessing it will be accomplished.

Georgia.

FROM A MISSIONARY IN MADISON COUNTY.

Some indications of the outpouring of God's spirit.

After my last report, for some weeks things went on as usual. My appointments for preaching were generally well attended, and the people were as kind, as attentive, and as grateful in the reception of the truth as could be desired. Yet, until recently, no special fruits had been manifested. But, thanks to the Head of the Church, he has been pleased, of late, to cheer the hearts of his ministers and people with some indications of the outpourings of the Spirit. Within a few weeks, *five* have been added to our churches: three to the New Hope Church, and two to the church in Danielsville. The two who united with the church at Danielsville, were interesting cases to me. They were, a young man and his wife, both of whom were *at the same time* convicted of sin, hope-

fully embraced the Saviour, and *together* united with the Church of Christ, to be, I trust, for a long time growing and useful members of this branch of Zion. Two of those who united with the New Hope Church, also particularly interested and cheered me. They were the heads of a growing family of four children. ~~The wife had been~~ a member of the Baptist Church, but as soon as her husband had been received on examination, she declared her desire to enter with him. They were both admitted, and on the last Sabbath they presented their four children for baptism. Thus, by faith, not only entering themselves into the fold of Christ, but bringing with them their children, and placing them under the guardianship and care of the "Good Shepherd." It was to me a most grateful and refreshing scene. I thank the Lord of the Church that I was permitted to witness it.

Besides these, there are others, as many, I think, as six or seven, who have recently been brought to indulge the hope that they have been born again, and others still, who seem to have been wrought upon by the Spirit, and are deeply concerned. This was the result of a protracted meeting, held a few weeks since; a result gained by no other human efforts than the plain, continuous preaching of the Word; a result which seemed to have been wrought out by the power of God alone, at an unexpected hour, and when the faith of his people and his ministering servants was weak, and wavering. The third Sabbath in September was a communion season at New Hope. I had a brother with me. A meeting was commenced on Friday. That day passed with but little encouragement. On Saturday nothing very encouraging was seen. We entered on the services of the Sabbath, not expecting to protract the meeting beyond the close of the communion season, unless circumstances should seem to call for it. God granted us, on that morning, a solemn and impressive season. The ministers felt that they were assisted in praying and preaching, by an unction from on high, and the people also seemed to be assisted in praying and hearing. During the closing address of the communion services, which was directed chiefly to the impenitent, it could be plainly seen, upon the solemn countenances of many of the unconverted, that their hearts were troubled. We no longer doubted whether it was our duty to continue the meeting. The Spirit of God seemed to direct us, in language not to be mistaken. Another meeting was appointed, to begin at the going down of the sun, that we might have a favourable opportunity of learning, with more certainty, whether there were not some burdened with a sense of sin. At the appointed hour there were found in their seats some of those same anxious countenances, and by personal

inquiry, it was soon discovered that some were indeed asking, "What must we do to be saved?" The plain workings of the Spirit, manifested during this night's meeting, convinced us of the importance of continuing our meeting through Monday; and the continued interest of the meetings of Monday, induced us to make appointments for Tuesday; but engagements elsewhere constrained us to close it at that time. There is still considerable interest manifested in both of the churches. The Lord grant it may continue, and spread.

Wisconsin.

FROM A MISSIONARY IN JEFFERSON COUNTY.

The incalculable importance of Domestic Missions.

"Ye are the light of the world," "Ye are the salt of the earth," said the blessed Saviour to his disciples. If the children of God would meet their responsibilities in regard to this great, and rapidly increasing nation, they must come up, with their whole heart, and all their powers to sustain the incalculably important cause of Domestic Missions. In this country, it must become their great work, or where are we? Our present ability, and facilities for increasing new States, and occupying new Territory, are double what they were twenty years ago; this fact shows how greatly our missionary operations should be enlarged. Our older States will be continually sending forth emigrants, and the stream from Europe is annually increasing; and the Territories, when formed into States, soon begin to send forth *more* emigrants into the *farther* West, than they receive from Europe, and the older States. All these emigrants are to be cared for. Missionaries must be sent to them, to recombine them into churches, and to feed them with the bread of life. There are but few, who have any conception of the necessity, and importance of greatly enlarging the means of the Domestic Board of Missions. This enlargement, should certainly have some proportion to the enlargement of our settled Territory.

The Great Head of the Church unquestionably calls loudly upon our own denomination, to be active in this missionary enterprise; and the church which will not take a part in this work, must expect the frowns of her King and head. Can it be, we are ready to ask, that under such circumstances, we have a single congregation which is still asleep? A single church that does not know how much more blessed it is to give, than to receive; to be active, than to be passive? The Lord increase the faith, and holy zeal of all his children.

Your missionaries here, so far as they are personally concerned, have certainly no ground for complaint. Beloved brethren have kindly regarded, and sustained them. To them, and to your Board we owe incessant thanks. But it is a matter of unspeakable moment, that all who love Christ, and his cause, and who desire the best good of this country, should come up in this missionary enterprise to the help of the Lord.

Dear Brother. I may have wearied your patience by indulging in these reflections, instead of reporting to you *our doings*. But I am aware most of our good brethren in the East, have only *heard* of the extensive, and lamentable destitution of the West, by the *hearing of the ear*. We, who are on the ground have seen these destitutions. They are constantly before our eyes, and deeply affect our hearts, and we are anxious to waken in the hearts of others the emotions, which the *sight* of these things is calculated to excite. May the Lord grant a reviving influence to all our churches.

Indiana.

FROM A MISSIONARY IN WASHINGTON COUNTY.

Some tokens of God's gracious presence.

The year for which I have been commissioned is now closed. During the last three months there have evidently been some manifestations of the Divine presence in my congregations. To the Monroe Church were added, on examination at our last communion season, *seven* persons, one of whom is an aged man, who has been connected with the United States army since 1812. He has, we trust, become a soldier of Jesus Christ, and will spend the remnant of his days in the service of God. The remainder were in the morning of life. Thus the Lord works, and brings in his chosen according to his sovereign pleasure. To the Palmyra Church *four* persons were added, on the profession of their faith. Although the numbers added to our small churches have not been large, the fact itself is encouraging, and calls for grateful acknowledgments to the Author of all good, as it affords evidence that the Lord is ready to bless his Zion. . . .

Ohio.

FROM A MISSIONARY IN MONROE COUNTY.

Sacramental season.

. . . We have had a sacramental season in the village, a privilege which had never before been enjoyed here. It was an interesting sea-

son. Our meeting commenced on the Thursday previous, and was continued over the Sabbath. The house was well filled, sometimes to overflowing. There was an unusual degree of solemnity and attention during the progress of the meeting. *Four* persons were received into communion with the church, and many were deeply affected. I think *some* few drops of mercy fell at that time. . . .

Destitute missionary field.

There is a very wide sweep of country all around me, that is almost entirely destitute of any kind of preaching. I have an extent of country some sixteen miles square, over which I have to travel, and the more I visit, the more I find to be done. I meet with small huts and cabins everywhere, in many of which there never has been a minister, and the inmates of which have never heard a sermon. I usually occupy an hour in each house, in attempting to communicate religious instruction, and then close with prayer. I have generally been kindly received. All express a desire to go to meeting, if they only had it within reach. May the Lord hasten the time, when the Gospel shall be proclaimed all over these moral wastes.

If our friends in wealthy settlements, who have never known what it is to be without the Gospel, knew the situation of thousands in these back woods, many of whom are literally perishing for lack of the bread of life, surely they would be more willing, even to make some sacrifices, that the Gospel might be carried to the destitute. All we want here is men, and means to sustain them. Men of energy and piety, who are willing to forego the pleasures of the world, and throw themselves into the hard labour of the missionary. If we had these, we have abundant evidence to believe that churches would be built up here, and many souls be saved. May the Lord of the harvest hasten this in his time, and may he give to us who are here a deeper interest, and more enlarged sympathy, in behalf of perishing souls, and then will we prosecute our work with more vigour and encouragement.

Kentucky.

FROM A MISSIONARY IN LIVINGSTON COUNTY.

Protracted meeting. God's work revived.

. . . By the kind providence of God, Brother N. H. H— was sent to us early in August, and under four days of most faithful labour, the Church was greatly revived, and many of the hitherto impenitent were awakened to a sense of their perishing condition, so that shortly after the meeting, as many as *fifteen* professed to have found peace in Christ, while

many more were found deeply concerned about their souls' salvation.

Dear Brethren, we are made to rejoice much, although with trembling, in view of the greatly increased religious interest manifested throughout the most of this extended field, and especially in view of the strong solicitations from church members and others, to have religious meetings. It is manifest that God is doing a precious work among us, which encourages us to hope for greater and still more extended outpourings of his spirit, and that our small and feeble Zion may be much strengthened, both numerically and spiritually. Our congregations are larger; the general attention is good; and with many there is very marked attention and seriousness. May the God of Missions, brethren, prosper your work, and give you the men and the means for the great field, which is already ripe for the harvest.

Tennessee.

FROM AN ITINERANT MISSIONARY.

A specimen of missionary labours, and results.

Through the abounding mercy of God, I have been enabled to labour through three of the most sickly months in the year, in this southern climate, without missing one appointment. I have travelled through eight counties in Middle Tennessee; travelling upwards of *four hundred* miles each month, and preaching, during the last three months, about *eighty* times to *eight churches*, and usually to about *sixteen* congregations; and visiting some forty families per month, conversing and praying with each. I have been instrumental in organizing three Sabbath schools, where there was no school near, and collecting into them about two hundred children. These schools are furnished with small libraries, and, with God's blessing, I anticipate from them much good. We have had a time of revival in two of the churches under my care; a number have been awakened, and about twenty or thirty are hoping in the mercy of God. A considerable portion of these have united with the church, and others, I trust, will do so shortly, and there is an increas-

ing interest in some of my congregations. The number in attendance is greatly increased. I have held several meetings, from three to six days, and wish I could have continued them as long again. I am now, thanks to the great Head of the Church, just beginning to reap some of the fruit of my labours during the last year, and I trust am witnessing only the commencement of a more extensive and glorious work. I have had two comfortable houses of worship erected since July last, in which we now assemble, and in one of them we have had a precious season of grace, and some tokens of good in the other. We have in another church some improvements making, which will add much to its comfort.

I think one of the great means in producing this happy state of things in my churches, has been the circulation of Sabbath school books, and religious tracts among my congregations. I have spent all I could spare from my small means for this purpose. I have now about fifty dollars worth of books, which I make a circulating library, changing them every month, and giving new books. This keeps alive the good impressions made by preaching. I wish I had more means, for you can form no idea of the destitution of good books in portions of my field, nor how thankful they are for the loan of them. They are generally a plain, simple-hearted, kind people, and will give the very best they have, and esteem ministers very highly for their works' sake.

FROM A MISSIONARY IN GIBSON COUNTY.

Making progress.

Since my last report, I have been labouring as usual in this field, which I feel to be one of growing importance. My labours have been much increased, and I trust I can say, with gratitude, they have been, in some degree, blessed of God. Since my last report, I have held protracted meetings at each of the four places where I regularly preach; and, by request of the people, I have appointed preaching statedly, on week days, at two other places.

Mission Rooms, Philadelphia, December, 1847.

PRAY FOR THE SUCCESS OF DOMESTIC MISSIONS.

The present aspect of our Domestic Missionary operations is deeply, and tenderly interesting, and is well calcu-

lated to interest the feelings, excite the hopes, and call forth the prayers of all who love Christ, and feel concerned for the salvation of souls. The intelligence we are now receiving from many

of our missionaries is cheering to the friends of this cause. We will not conceal the distressing and alarming fact, that from some of our missionaries we hear only of coldness, and deadness in spiritual things, but from others, we are beginning to hear of better days, and better things. In the correspondence of the past month, an unusual proportion report, greatly increasing interest among the people. In a number of instances, the missionary says, "We have some cheering tokens of an approaching revival," and in several God is now reviving his work. Our readers will find some interesting accounts of revivals of religion in the present number of the Domestic Chronicle. How cheering to the friends of Christ and his cause! We have long had to mourn over the low state of religion in our churches, and genuine revivals of religion have become so rare, that we have almost ceased to expect them. But the Lord has not forgotten to be gracious. He may pass over cities and large towns, and leave unblest those who have always enjoyed Gospel privileges in their richest abundance, and send his Spirit to refresh his people in the wilderness, where their privileges are few, and their desires are strong. He is appearing with special favour in a number of our feeble mis-

sion churches—and the cry comes to us from many of our missionaries, "Brethren pray for us—and pray for the thousands in the wilderness, for whom we labour." We ask for our missionaries, and mission churches, an interest in the prayers of God's people, and at this time especially, when there is so much of promise in the aspect of our missionary operations, we venture to ask of Christians a *special interest* in their prayers. Brethren, forget not to pray for the success of missions in our own land.

MISSION TO OREGON.

The friends of missions in the Presbyterian Church, will rejoice to learn, that their Board of Missions have resolved, to send a mission to Oregon, so soon as suitable men can be obtained, and the necessary preparations be made. The plan of the Board is to send at least three missionaries to that Territory with as little delay as practicable. And they feel it to be important, that the missionaries they send should be able, sound, godly, devoted men. Their hope and prayer is, that God will furnish men of the right stamp—and that our churches will be found to take a deep interest in this Mission.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN OCTOBER, 1847.

SYNOD OF ALBANY. *Pby. of Troy.*
Second ch Troy, in part, 100; fem soc of do.
44 52; First Presb ch, Cambridge, N Y, 40 184 52

Pby. of Albany.
Amsterdam 1st ch, N Y, 11; Amsterdam Village ch, N Y, 52 12; Westminster Presb ch, Utica, N Y, 32; Saratoga Springs ch, N Y, from the following; viz. Mrs C M Beach 20, Hon N B Doe 10, G M Davison 10, S E Bushnell 10, Mrs Isaac Taylor 5, N E Young 5, Rev A T Chester 5, M L North 5, Hon John Willard 5, James R Westcott 5, cash collection 63 25,—amount 143 25; Mayfield Centre ch, N Y, 19 13; Johnstown ch, 22 03 279 53

SYNOD OF BUFFALO. *Pby. of Wyoming.*
Caledonia ch 20; Ditto Duncan McPherson, 12 32 00

Pby. of Buffalo City.
Individuals in the Presb ch and cong at Bethany Centre 12 00

SYNOD OF NEW-YORK. *Pby. of North River.*
Newburg ch in part 38 25; Ditto one-half of mo colls 12 50; Ditto Thomas Fish 1; Miss Adams 3 54 75

Pby. of Bedford.
Presb ch of Croton Falls 10 00

Pby. of Long Island.
Sag Harbour ch in part 22; East Hampton ch addl (which, with 40 previously acknowledged makes 54) 14; Southampton ch L I, 29 06 75 06

Pby. of New-York.
Jersey city ch, N J, one-half mo coll 20 63;

Jamaica ch L I mo coll 10 41; Sab sch asso of Duane street ch, 150; Duane street ch Thomas H. Faile, 100; Wallabout N J ch, mo cou 4 78	285 87	<i>Pby. of Northumberland.</i> Cong of Washington White Deer, Pa 38 47; Bethel cong of Lower White Deer, 7 25	45 72
<i>2d Pby. of New-York.</i>		<i>SYNOD OF PITTSBURGH. Pby. of Redstone.</i>	
Ladies benev soc of Peckskill ch	30 00	Rev Wm W McLain, of Spring Hill Furnace	15 00
<i>SYNOD OF NEW-JERSEY. Pby. of Elizabethtown.</i>		<i>SYNOD OF OHIO. Pby. of Zanesville.</i>	
First Presb ch Morristown 35; Rev Mrs Carl, Rahway 5	40 00	Cambridge ch	12 00
<i>Pby. of New-Brunswick.</i>		<i>SYNOD OF N. INDIANA. Pby. of Michigan.</i>	
New Brunswick ch 120; Trenton ch 130 16; Miss Bible and Tract Soc of Princeton Theo Sem 7 45	257 61	Lyon 1st ch	2 00
<i>Pby. of West Jersey.</i>		<i>SYNOD OF VIRGINIA. Pby. of Winchester.</i>	
Blackwoodtown ch	8 50	Draft on J N Bell, Treas of Pby	50 00
<i>Pby. of Newton.</i>		<i>Pby. of West Hanover.</i>	
Mansfield ch 50; Danville ch 2 51; Newton ch (of which 10 from children's concert of vocal music in that cong) 59; Rev A McCandless, Danville, 5; Mrs Sarah S. McCandless, 5; Musconetcong Valley ch 17 15	138 66	Draft on Farmer's Bank of Virginia	50 00
<i>Pby. of Susquehanna.</i>		<i>Pby. of East Hanover.</i>	
Towanda ch Pa	3 06	Draft on John E Lemoine, Treas of Pby 75; Ditto, 73	148 00
<i>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</i>		<i>SYNOD OF S. CAROLINA. Pby. of Harmony.</i>	
Tenth Presb ch, Phil, coll in part 239 50; Rev W M Engles, D. D. 10; Mrs Roberts 5	254 50	Camden ch S C	50 00
<i>Pby. of Newcastle.</i>		<i>SYNOD OF ALABAMA. Pby. of E. Alabama.</i>	
Newcastle Pby, per Rev R P Dubois, 16 53, of which sum from White Clay Creek ch 10; and Doe Run ch 2; Doe Run and Coatesville chs 2; Rock cent soc, Md, 6	54 53	Sab sch Presb ch, Montgomery,	8 95
<i>Pby. of Baltimore.</i>		<i>MISCELLANEOUS.</i>	
Bridge st ch, Georgetown D C, coll 12 50; Ellicott Mills ch, Md, 20. Pitts' Creek, Wooster co, Md, 11 50	44 00	"A friend" 1000; "A friend to Missions" 3; "A Presbyterian," 5; check returned by Rev J H Dinsmore 50; James Bayard Esq Phila., 20; "F H" in a letter left at the Mission House N. Y. 13	1091 00
<i>Pby. of Carlisle.</i>		Total	3400 56
Paxton ch Pa add 5; Silver Spring ch Pa 60	65 00	WM. D. SNYDER, Treasurer.	
<i>Pby. of Huntingdon.</i>		<i>RECEIVED FOR THE CHURCH EXTENSION FUND, IN OCTOBER, 1847.</i>	
Little Aughie ch Pa 5; John Brewster of Shirleysburg 50; Mifflintown and Lost Creek congs 73 30	128 30	Lewinsville ch, Fairfax co, Va	9 44
		Bridge street ch, Georgetown, D C	21 71
		Trenton cong, N J	27 41
		Irish Presbyterian church, Cincinnati, Ohio	105 55
		Total,	\$164 11
		WM. D. SNYDER, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN OCTOBER, 1847.

<i>SYNOD OF PITTSBURG. Pby. of Ohio.</i>		<i>Pby. of Clarion.</i>	
Second ch, Pittsburg, in part 112 20, of which 10 is from Dr. Hunt in part to con R T Hunt an h m, also 20 from John T Logan, in part to con Mrs Logan an h m, also 25 from J D Williams, in part to con J T Williams an h m	112 20	Greenwood and Tylersburg chs 13; Concord ch 4	7 00
<i>Pby. of Blairsville.</i>		<i>SYNOD OF WHEELING. Pby. of Steubenville.</i>	
Pine Run ch 11 07; Plum Creek' and Cross Roads ch, bal to con Rev A T McGill, D.D. an h m 29; Ebenezer ch. in part to con Rev I Cross an h m 27 35; Washington and Harmony chs, bal to con Rev A Kirkpatrick an h m 35 39; Murraysville ch add 36; Boiling Spring ch 37 cents	139 18	Fairmount ch 11; Big Spring ch 8; Cumberland ch 9 62; Still Fork ch 4; Bethlehem ch 1 52; Corralton and Corinth chs, bal to con Rev W T Adams an h m 33; New Harrisburg ch 6 09	78 23
		<i>Pby. of Washington.</i>	
		Upper Buffalo ch add 1; Three Springs ch 8	9 00
		<i>SYNOD OF OHIO. Pby. of Wooster.</i>	
		Northfield ch 10; Canal Fulton ch in part 1 50; Chippewa ch 8; Marshallsville ch 3 50; Mount Hope ch 12 64; Guilford ch add 44	

cents; Jackson ch 6 35; Congress ch in part 8 76	51 19	CLOTHING, &C.	
		Ladies of Westfield ch, a box valued at	22 82
		Upper Buffalo ch, fem miss soc, a box valued at	59 16
		Raccoon ch fem miss soc, a box valued at	23 75
MISCELLANEOUS.			
Eldad 1; Mrs H Chafin 10; Mrs Vaneman 5	16 00		
Total	\$422 80	J. D. WILLIAMS, Treasurer.	\$105 73

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN JULY, AUGUST AND SEPTEMBER, 1847.

Somerville and Seven Mile chs	26 50	Bethel, Ind	50
Zion, Tenn	94 00	Madison, Ind	1 75
Hopewell, Ohio	23 83	A Matthes	1 00
High street ch, Cincinnati	1 53	New Philadelphia	6 50
Walnut Hill, Ohio	7 63	West Salem, Ky	5 00
Bethel "	11 20	Rev V Pentzer, collected by him	4 75
Taylorville, Ky	15 00	Edmonton	8 50
Cherry Spring, Ky	35 00	Truro	3 25
Georgetown "	56 00	Bright's ch, Ind	5 00
Franklin "	2 45	Carlisle ch, "	9 00
Pisgah "	2 00	Hopewell "	10 06
Rev R Stuart	5 00	Springdale, Ohio	16 22
Centre Ridge, Ala	10 00	Walnut Hill, "	5 37
Corydon, Ind	20 63		
Charlestown, do	20 00	Total	1343 53
Pisgah, Ky	9 70	WM. GARVIN, Treasurer.	
Rushville, Ind	35 00		
Greensburg, Ky	50 00		
Sand Creek	40 00		
Connersville, Ind	16 51	RECEIPTS IN THE TREASURY AT LOUIS-	
Richmond, "	25 00	VILLE, KY., IN OCT.	
Brookville, "	2 73		
J Nickle, Esq. Dunlapville, Ind	50 00	Flemingsburg, Ky	16 95
Rev J G Montfort	7 00	Paris	23 60
Miss Mary Silby, St Charles, Mo	10 00	Gen James Shelby	100 00
New Albany, Ind	7 00	Mrs Ayres, New Albany, Ind	50 00
Mount Carmel, Oxford Pby	6 00	New Philadelphia, Ind	5 00
Franklin, Indianapolis Pby	29 67	Rev J Matthews	2 50
Hopewell "	22 05	Mrs E C Matthews	2 50
Shiloh "	8 15	Lebanon, Ohio	27 25
Indianapolis "	42 50	Bethel, Cincinnati Pby	18 94
Frankfort, Crawfordsville	23 10	Miami Pby	26 00
Prairieville "	3 00	Hopewell	4 80
Potato Creek "	3 00	Hanover, Madison Pby	15 00
Thorntown "	3 00	Dr. Patton, Princeton, Ind	5 00
Dayton "	8 00	Lexington, Madison Pby	6 00
Lafayette	6	Washington "	8 40
John F Riley, Esq. Ky	10 00	Graham "	7 00
Waveland in part	39 15	Bethel "	4 00
Rockville	22 50	Vernon "	8 00
Paris, Ills	41 00	Washington, Vincennes Pby	10 75
Terre Haute, Vincennes Pby	36 50	Clairborne	2 25
Vincennes, "	25 75	Vincennes	16 00
Lower Indiana church	17 31	Upper Indiana ch	3 50
Upper Indiana church	9 75	Lower Indiana ch	3 81
Dr Harper, Tenn	5 00	Waveland	14 67
Dr Crow and family	5 00	Waveland fem miss soc	5 00
Poplar Ridge, Ind	2 00	Frankfort, Crawfordsville Pby	2 50
Sales in missionary depot	90 29	Rockville "	7 00
A lady of Crawfordsville, Ind, to con her pas- tor, Rev J C Eastman an h m	50 00	Pisgah "	3 56
Miss Harriet McLaughlin, for church extension	5 00	Prairieville "	2 25
Des Peres, Mo	5 20	Crawfordsville "	28 45
Lewistown, Ill	31 00	Union	4 70
Second ch St Louis in part	54 00	Napoleon, Indianapolis Pby	5 40
Utica, Ind	4 25	Hopewell	5 50
Gilead and vicinity	10 70	Bloomington	23 50
Sharon and Augusta	30 00	Synod of Kentucky	45 55
Sidney, Ohio	13 00	Hon J M Preston	25 00
Marshall, Ills	5 00		
Brthany	5 00	Total	\$545 33
Sugar Creek	5 00	WM. GARVIN, Treasurer.	





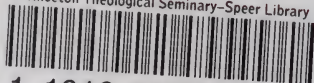
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